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CANADIAN JEWISH REVIEW

VOL. XXIV MONTREAL, DECEMBER 12th, 1941 No. 10

Commentaries

By Dr. Harry J. Stern, Rabbi

A Turning Point In The World's History

On Sunday Eve, December 14th, Jews wherever they are free to do so, will commence kindling Chanukah lights in observance of the Maccabaean victory. That victory marked a turning point in the world's history; it changed the whole course of civilization. Antiochus had a totalitarian complex. As Syrian King he sought to regiment a way of life, his way for all his followers. Conquering the holy city of Jerusalem, he at once polluted the sacred altar of the Temple by introducing pagan worship. The first great fight for religious freedom in the world thus took place when the Jews refused to surrender their religion.

The brave call to do battle in behalf of faith and altar came from the Maccabees. For three long years, a bitter struggle ensued. Valiantly the ill-equipped Jewish soldiers fought. They had a powerful secret weapon though much lacking then the conventional tools of war. Their secret weapon was an indomitable faith in God and righteousness. Hence by an act of faith rather than by sheer physical force they wrenched from the powerful hosts of Antiochus, victory —a victory that has ever dramatized the might of the spirit in the world.

Because of victory the Temple was reclaimed and cleansed from hidden practices and the worship of God restored. Memorable and inspiring is therefore the year 163 B.C.E., in Jewish history as well as in the history of civilization, for, were it not for the Maccabaean triumph, the Jewish heritage would have disappeared and Christianity and Mohammedanism would never have come to light.

How profoundly meaningful therefore is the Chanukah observance of 1941. Again a mad tyrant has had temporary triumphs over free and great and small peoples. His is the cult of paganism and the exultation of force. This war of 1941 is as much as a religious war as the Maccabaean struggle of the second century before the Christian Era. The world is not just witnessing another war such as was the struggle from 1914 to 1918. Far from it! This Hitler scourge is an attempt to negate the Judaeo-Christian values of life — those values cherished by Jews for three millenia and by Christians for two.

In the heroic spirit of the Maccabees the people of England have chosen to do battle against the Nazis that freedom shall not perish from among mankind, and hosts of freedom-loving men and women from the ends of the earth are now by the side of Englishmen and Britishers fighting the historic fight. The Jew, in whose veins flows the ancestral Maccabaean blood, have from the very rise of Hitler resisted his fiendish assault upon civilization. Hitler has made the Jew the target — fighting that spirit of the Jew in truth which is the very leaven of civilization. The Jewish heroes of 168 B.C.E., had to fight the pagan hosts alone. Today we can be grateful that the fight for decency is carried on by an excellent brotherhood of Jews and Christians.

If Hitler, as he proclaimed, expects to condition the course of history for a thousand years, he has reckoned falsely. He has not taken into account the mysterious inner forces of God and spirit which bring to naught the specialized and ingenious plans of the most triumphant of tyrants. Hitler will yet suffer the fate of Antiochus "the mad" of an ancient day. Hence, thrice welcome is Chanukah for the Jew in the present pagan darkness.

Let us with joy kindle the Chanukah tapers in our temples, synagogues and homes. Let us live by the symbolism of the lights which remind us of the prophet Zechariah's words — "not by might, nor by power, but by My Spirit, saith the Lord." Because historically we are "the children of the martyr race" — we need not lose heart in our contemporary martyrdom. There is redemptive power in our suffering. Through us and by us, "the Christ people", humanity will yet have a rebirth of sympathy and love and brotherhood. And the victory which we implicitly feel will come for religion and democracy will yet come to be known as another victory of the Maccabaean spirit and mark another great turning point in man's upward surge towards higher spiritual goals.

A Moving Call For New Jewish Leadership

This soul-searching letter from a student of Jewish life needs no comment on our part, with this exception. We rejoice that such men of divine discontent, though pitifully few in number, are still found even in this corner of the globe. By these remnants of prophetic rebels, Jewish life may yet have a chance of witnessing revival. May their tribe increase.

"Dear Rabbi Stern,

"I have been thinking intently about you for quite some time. At the present stage of our undertaking in Palestine where, with the blood and wealth of two generations we have also invested and put at stake the hopes of centuries; while the fathers of Zionism who presided over the destiny of this great undertaking, are already almost all gone, in moments of reflection one anxiously looks around for ponderable associates to assume the heritage of responsibilities left to us. This is why I have been really intently, and hopefully, thinking of you.

"I wish you would not take as a trite and perfunctory compliment to you, nor as mere flattery to achieve an end, my intimate conviction that you are equipped with qualities which make you outstanding for leadership. It would be too great a loss, not only to yourself, but to the Jewish people, especially at this time, if your qualities were left to be confined to congregational activities and within the limits of ward politics. The Jewish and Zionist situation today imperatively calls for the younger leaders to rise to greater national responsibilities.

"Of the three parties in Zionism I believe the Mizrachi has no 'raison d'etre' as a political party. Personally I would gladly support any club or association to promote Jewish religion, especially if it were intended in the dynamic and not in the stagnant form. But to make promotion of religion into a political party, is playing an unholy game with religion. At best it means to force upon a rising State the uncouth ghetto clericalism of the small-town Jewish bigot.

(Continued on Page Seven)

every friday

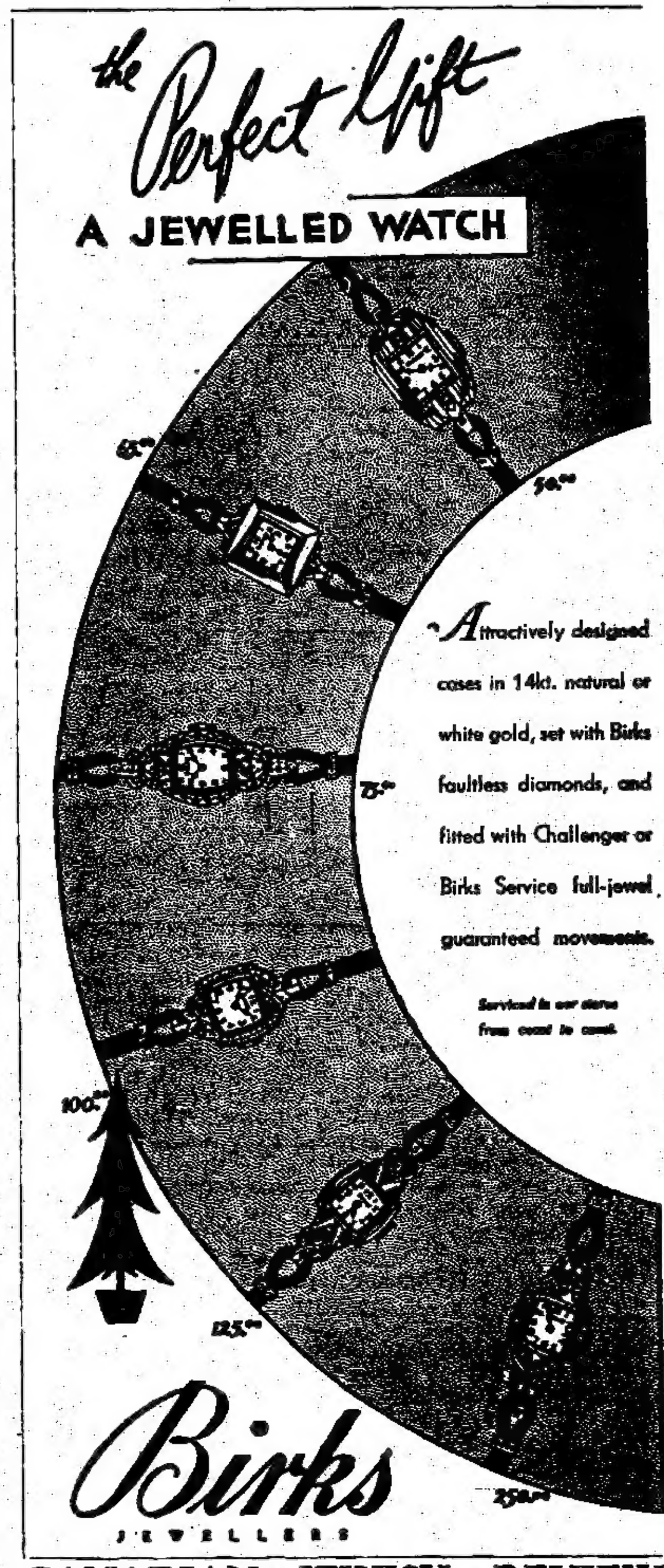
From certain fund-raising headquarters in the States, the Review has received a thoughtful Chanukah present in the form of "suggested editorials" for the holiday. They are intended to fire the Jews with a revival of the Maccabean spirit, to kindle for sagging editors the light of freedom from having to write another one of those Chanukah editorials, for a change, and thus to warm them up to a cozy vacation degree of cooperation. The suggested editorials move sonorously down the corridors of Jewish misery, with chilling references to the millions of Jews who are in the depths of despair, in the midst of the greatest anguish and torment, surrounded by the deepest distress, under a pall of darkness, imprisoned in the dungeons of Nazi Europe, and shackled by enslavement and suffering. Every sentence is a spell-binder and heavier than the one before it. To come out of it all in shape to resolve that the light of hope never shall be extinguished except over your dead body, requires a good hot toddy and complete rest.

What has become of poor old Mattathias, the priest who ran his sword right through the Syrian officer? He was the original Maccabean spirit man and yet he seems to be in a state of eclipse, judging from the gift editorials. Bring him back and show him fleeing into the wilderness with his son Judas the Hammerer and the other boys to gather a band of followers to fight against the orders of Antiochus Epiphanes. What! No more Sabbath, Hebrew books, circumcision, ritual slaughter of animals, freedom of worship? Let them have it!

What happened was of a great magnificence, and dash sufficient to justify its annual retelling just for what it was in grandeur. For one thing, the ragged rebels were out not only after the foreigners who had set up altars where swine's flesh was to be sacrificed to Antiochus, but they also sliced up their own renegade Jews who fell in with such a bad business, in a way to give you a rosy glow of recollection. They went at it tooth and nail, foot and fist. Never mind the polished armor of the hosts of Syria, the great generals, and the slave dealers who went along to buy the Jews as slaves. They were routed and by the persistence of men who were outnumbered ten to one. But they were tough, stout-hearted, imaginative, bold, resourceful, unafraid, and finally triumphant in a war against religious oppression.

To the descendants of such fighters for a spiritual principle Chanukah should mean a great deal, apart from modern interpretations of what the holiday stands for. The Feast of Lights may be symbolic of Jewish trials and aspirations today, it may express the spirit of revival and renewal, the ceremony of lighting the candles may signify eternal faith and re-dedication, the flames may engrave upon the Jewish mind the important duty of keeping alive the lamp of hope and faith for those caught in the Nazi claw, the act of kindling the light may be a pledge that the light of freedom must be rekindled for all humanity for all time, and it may be celebrating a victory of the plain people over the aristocracy. But when this column lights the Chanukah candles it is simply commemorating the men themselves who fought so hard in what looked like a lost cause because they knew from the start that they were right in rejecting idol worship. One family produced the five Hasmonean brothers of faith who were the leaders, and one people produced the family. It may still be in the blood.

In olden times the Chanukah lamp used to be set up near the door leading to the street and if there was more than one door there was a lamp for each. For, originally the purpose of the Chanukah lamp was not the lighting of the house within but the lighting of the outside of the house so that all passers-by could see where the Feast of Lights was being celebrated. The lamps were supposed to be placed indoors only where there was danger of persecution. Here in Canada there could be a Chanukah lamp at every outside door and they could burn all day and all night for the eight days of the festival that the candles are lit inside the Jewish homes, and no one would make them dark. Think of that, think of that, little children. Some day it will be like that everywhere because the Maccabean spirit is being revived among all peoples in the oppressed lands for the ultimate victory of right over might. *f.f.c.*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F. F. Cohen, *Editor*. Rabbi H. J. Stern, *Contributing Editor*
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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

DECEMBER 12th, 1941 XXIV, No. 10

Civilian Defense Rests On Community Welfare

By Martin M. Cohn, of Toronto, Executive Director
Canadian Jewish Congress Central Division

Something new has been added to our vocabulary. "Defense" has become a household word. We are buying war saving stamps, certificates and victory bonds; and paying additional taxes, for national defense — and the winning of the war. "Defense" is a headliner for new war budgets and advertisements. However, very few of us have given thought to the actual meaning of national defense. Our neighbours across the line are calling it "civilian defense". Not only have we a wide strip of land to protect, we have also our way of living to defend, they say.

Mayor La Guardia, the United States Director of Civilian Defense, states that civilian defense has two tasks. The first is to prepare for the day we pray may never come; when bombs and artillery fire might fall on our cities, towns and the countryside, and when men, women, and children might have to stand prepared to defend their homes and liberties. The second is to better the health, economic security, and well-being of our people to make our people strong.

In an attractive red, white and blue booklet, issued by the United States Office of Civilian Defense, the role that volunteers can play in civilian defense is outlined. It states that the ability of the United States — and we may add. Canada — to defend itself depends as much upon the stamina and morale of its men, women and children as upon the caliber of the armed forces and their equipment. Therefore, it is the responsibility of each community to make sure that the services and facilities for its citizens are as adequate as the organized community services and volunteers can make them. It is taken for granted that the established community agencies play a major part in strengthening the home front.

The Civilian Defense program therefore lists the many services which the volunteer can perform in the essential war duty of maintain our way of living. One section deals with volunteer opportunities in civilian protection programs — air raid warden service, nurse's aid service, fire watchers, service in emergency food and housing corps, and so on. However, the great bulk of opportunities listed are in the existing educational and welfare services of the community — in planning for a unified community; in recreation and special services for men in uniform and defense industry workers; in consumer programs; in the health field; in the field of nutrition, in education, in recreation and informal education; and in family security and child care.

Civilian defense is therefore the task of building strong, fine communities as a foundation for a strong nation in war or peace. The substance of this program, as the director of voluntary participation of the New York State Council of Defense, explains it, is community welfare work. Men can take care of the hoses for fire-fighters, and helmets for air-raid wardens; women must strengthen the social health of the community.

In New York City, it is expected that a corps of volunteer workers will shortly start training for posts as assistants to the regular staffs of the Bureau of Nursing of the Department of Health, and the Department of Welfare of New York City. This is an innovation for both these departments and has developed from the public interest shown in the civilian defense movement. The volunteer workers will be selected for "their special fitness for their work", from those enrolling with the Civilian Defense Volunteer Offices which opened recently in Manhattan and Brooklyn. Every volunteer enrolling is doing so on a permanent basis, and must attend a training course before being assigned to her duties in the municipal services.

In the Bureau of Nursing, the health aides, as the volunteer staff will be called, will serve to extend the work of the regular staff, and will be assigned for the most part, to work

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In the Department of Welfare, qualified volunteers who are selected to supplement the staff, will first be instructed in the details of public assistance laws, legal aspects of relief, and ways in which the department is organized and is functioning. The Commissioner of Public Welfare has stated that in addition to the work they do, a further benefit will be derived from the fact that the training of these volunteer aides will result in large numbers of citizens educated in the nature of the city's relief work, making them able to co-operate more fully in its activities. In his opinion, this new staff, when trained, would be of permanent assistance to the city; and would further be ready to take on emergency duties in case of enemy action.

In outlining the duties of such a staff, the Commissioner has stated that there are a number of ways in which they could prove valuable — such as making regular visits to old people on public assistance and relief rolls, arranging recreation programs, forming discussion groups, bringing people to clinics whenever necessary. Volunteers with social service experience or those who have some knowledge of civic and welfare work, will be best adopted to these duties. Volunteers with experience in the field of nutrition may be used in developing a nutrition program for those receiving public assistance. Volunteers will not be used in any way which will supplant the work of the regular employees. Volunteers will not interfere with city's staff in any way, and their work will be over and above the regular duties performed.

The New York program shows very definitely that Civilian Defense rests firmly on community welfare. It also shows that with intelligence in planning, volunteers can play an important part in a community welfare program. Of course, the past training of the volunteer as well as interests, must be considered before he or she is placed on a job. Training courses for those selected for service are also necessary. The program in New York will bear watching by those who recognize that the present emergency demands that we handle problems never before encountered.

The President of the United States has sent the following message to his country: "In this critical moment of our history, all of us, from all walks of life, all shades of political opinion, all races and creeds, must organize and train ourselves — to defend ourselves. And when we join together to defend our local community we add strength not only to our local community but to our national community as well — we help to fortify our whole union."

A nation, like a chain, is only as strong as its weakest link. As the war will demand more and more sacrifices from our civilian population, our communal welfare programs will have to grow in strength to sustain courage and resolution. The playing fields of Eton have given way to the village green.

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COMMENTARIES

(Continued from Page Three)

"As for the General Zionist party, we all must be general Zionists first of all, the moment we step into Zionism. The General Zionist Party must be given credit for raising capital, and historically it played its part.

"But today, the same as the Liberal Party in Great Britain, with its laissez-faire and laissez-aller, at the time when a creed is not enough, when a policy of colonization is necessary, the General Zionist Party, not having any such policy, supports one day the Histadruth, the next day the Mizrachi, and at some uncanny moment, the Judenstaat Party.

"The co-operative form of colonization, set forth by the Histadruth as a policy of resettlement of Pa'estine, with its Avodah Atzmith and the Kibush Ha'avodah, seems handed down to us almost in a prophetical way by the creators of Judaism themselves. You must know that the Histadruth policy of colonization is not only from the moral standpoint the highest expression of Biblical justice, but it had proven in practice to be the most conducive to the realization of the Zionist ideal, because it provides for the most extensive possibilities of absorption of new immigrants and their self-support in collectives or Kvootzoth.

But, Al tagidu b'gath, the actual management of the Histadruth, calls for some overhauling. The Histadruth was established by the sublimest spirit that was dormant in the Jewish people for generations, and which found its expression in the neo-Chalutzim. But the makers of the Histadruth were and mostly still are Golus children. They have brought with them from the Polish and Lithuanian small town the purest of idealism together with the petty provincialism, and the unpolished doings. In practice, there is occasionally shortsightedness and lack of mature self-restraint.

"If that is so with the Histadruth, it is so very much more with the Zionist Labour organizations in the diaspora. You must have experienced the painful feeling of having all your sympathies with the Zionist Labour movement, and yet, because of poor management, and because of the heterogenous elements composing it, or at the head of it, not being able to act with it.

"This is the reason of my writing to you, dear Rabbi Stern. I am sure of your sympathies for the Zionist Labour movement and most particularly for the Histadruth. But you could not place yourself on their apple-cart for some of the above reasons.

"But the Bialiks, the Brandeises and the Ussishkins have gone. Weizmann is sixty-seven. We must come up in their wake. There is a mission, the mission of placing ourselves in positions of command in the Histadruth movement, which means at the Zionist Labour movement in the diaspora. The Histadruth contains all the necessary principles for leadership. There is need of coming and making them the principles of the whole Jewish people.

"I have experimented for the last few years in this direction. I have created a Labour League for Palestine. Not one of the 'pareve' Leagues which exist in the United States, but an out-and-out Histadruth organization. It succeeded. It is composed not only of the better class business people and professionals, but is endowed with a modern management and form. It has an additional mission: the mission of regenerating the forms of the Zionist Labour movement. It is, I believe, one of the most urgent tasks of our time.

"Would it be possible to try this experiment in Montreal? I am certain you have in your congregation a class of business people and professionals who are not wholly corroded with politics and self-seeking, and who could be made to understand that they would enjoy association in a circle of friends, established as a unit of the Zionist World movement, but as a part of the Histadruth abroad.

"I am sure you would enjoy leading it. It would be entirely under your control. Being a part of the Zionist Labour movement, you and your organization, without any direct association with the Poale-Zion, could exert a most wholesome influence on the overhauling of the forms and outlook of Poale-Zionism. If we should have in Canada a dozen of such well organized leagues, we could have the decisive influence not only on Labour Zionism here, but on Canadian Zionism in general."

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Boy Of 16 Gets High Scholastic Honor

—The scholastic career of Martin G. Ettlinger, 16, of Austin, Texas, reached a new high mark when the husky youngster was initiated into Phi Beta Kappa, highest scholarship fraternity in the U.S. He is the youngest student ever initiated into Phi Beta Kappa at the University of Texas and possibly in the country.

He entered private school when he was 5, and junior high at 7 after skipping grammar school. At 10½ years he had sufficient credits to enter the university, but his parents insisted that he remain in high school for two more years. During his five years in high school, in which he passed all courses in the curriculum, Martin attended school only half of each day and returned to the junior high school daily for his play hour. When he was 8 he had an intelligence quotient of 196. The maximum I.Q. is 200.

He entered the University of Texas three years ago soon before his thirteenth birthday. In this period he completed 126 semester hours with the highest grade (A), and was eligible for a bachelor's degree last June, but is continuing work in chemistry, in which he expects to receive a doctor's degree.

Jews Appropriated $22,474,808 For Welfare In 1941

Jewish federations and welfare funds in 97 cities representing 75 percent of the estimated total Jewish population of the United States and Canada, appropriated a total of $22,474,808 for the support of local, national and overseas Jewish welfare efforts in 1941, according to the Council of Jewish Federations and Welfare Funds.

Of this amount, $3,621,210 was budgeted by 35 non-sectarian Community Chests for the support of local social welfare activities conducted under the auspices of Jewish federations. These figures are based on the 1941 federation and welfare fund budgets reported to the Council.

A breakdown of the total budgeted by the federations and welfare funds in the 97 cities shows that more than one-half—$12,675,441 or 56.6 percent—was set aside for the support of various local activities; a little over 30 percent for relief and reconstruction work overseas and national immigration service in the United States, and 3.5 percent for welfare, health and cultural programs organized on a regional or national basis. The remaining 10 percent was assigned for contingencies and reserves and for administration, financing, social planning and other services.

The extension of public welfare measures notwithstanding, the reporting federations and welfare funds found it necessary to allocate on the average about 81 percent of the $12,675,441 appropriated for the support of local services to agencies dealing with problems of economic dependency, social adjustment and health.

More particularly, agencies providing relief and case work services to families and individuals, including care of children and aged, were assigned about 50 percent of the total; health agencies (primarily hospitals in 17 cities), 29.4 percent; Jewish Community Centers and related cultural recreational agencies, 11 percent, and Jewish educational institutions, 6 percent. The relatively small proportion allocated to Jewish cultural-recreational agencies and to Jewish education is attributed to the fact that in a number of organized communities, such agencies receive community support either through direct appeals or through the non-sectarian Community Chest.

In line with the policies pursued by local communities in recent years, 89.5 percent of the $6,960,355 allocated for non-local purposes was assigned to the national agencies engaging in relief and reconstruction work overseas and in immigration service in the United States. In the 97 cities under discussion, $6,180,009 or 30.7 percent of all funds allocated for non-local purposes was assigned to the United Jewish Appeal.

The amounts assigned to regional and national organizations (other than those engaging in immigration service) are relatively small. Aggregate appropriations to these organizations did not exceed 10.3 percent of the total allocated for all non-local purposes. The major beneficiaries in this group were the national civic-protective agencies to which was pledged about 4.5 percent of the total non-local allocations.

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Brandeis: Master Of Himself

By Rabbi Solomon Goldman, Of Chicago

(Editor's note: This article has been selected as the best appraisal of Justice Louis D. Brandeis, of the United States Supreme Court, since his death.)

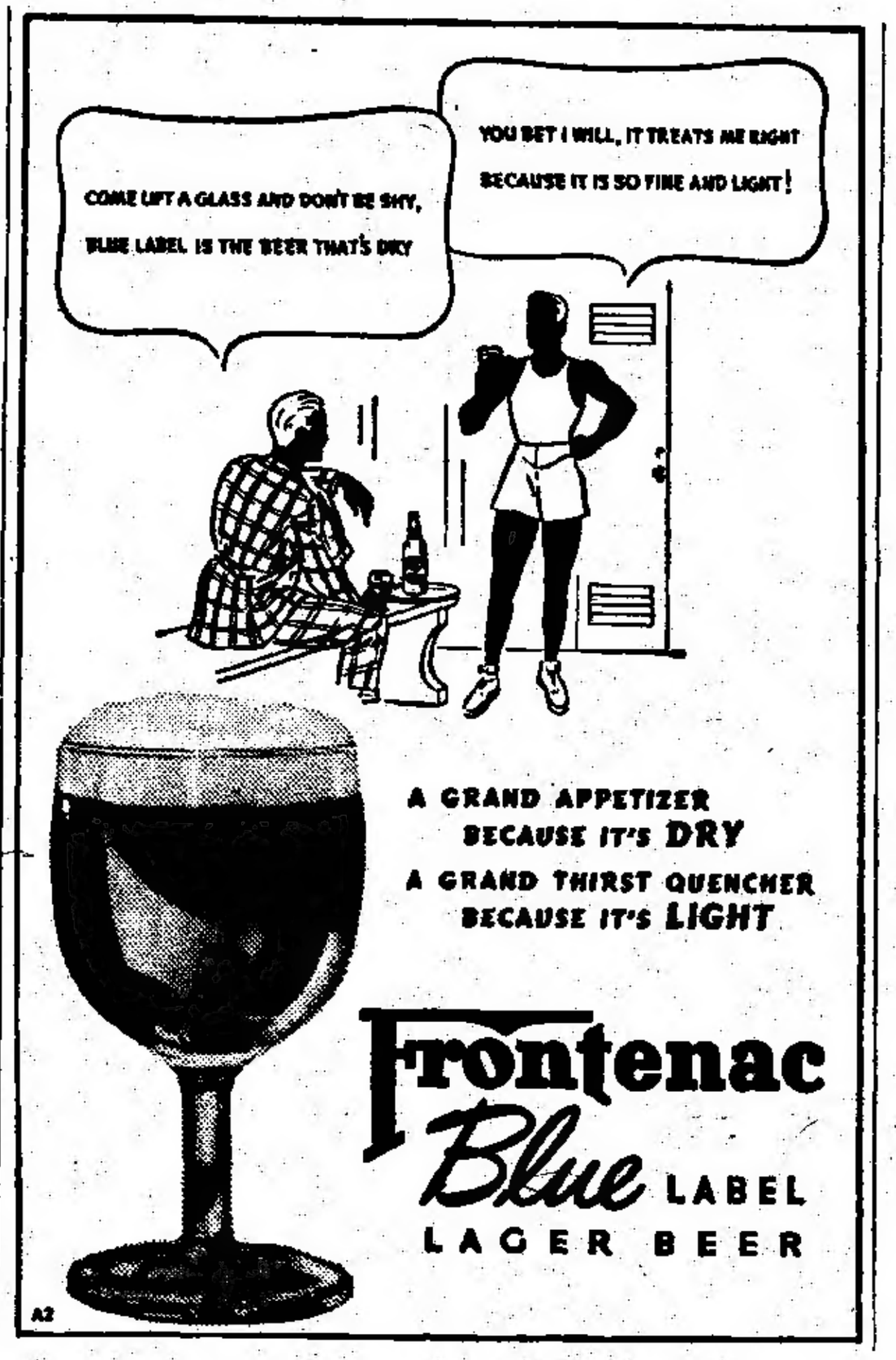
The heart refuses to believe that Justice Brandeis is no longer among the living, and the heart is right. If our age were less prosaic, and if the myth-making faculty were not in decay, then imagination would soon frame Louis Dembitz Brandeis into a superman. He was so unlike men of his wealth, station, and fame, that only legend can do him justice. Such epithets as "The People's Lawyer," or "dissenting justice," far from exhausting do not even touch the essence of the man. For though his mind was unflaggingly, persistently, aye, religiously engrossed in facts, statistics, balance-sheets, the soul of him envisaged longingly, hopefully, joyously, a society of free men and women. For though Mr. Brandeis lived in the ambit of the real, he moved in the orbit of the eternal. Therefore, though he died in the flesh, his name shall never fade from the memory of Americans and Jews.

Mr. Brandeis will not be remembered because of the originality of his philosophy. He leaves behind no ponderous, iron-clad system of irrefutable and imperishable theories. The man was too modest and too practical for such conceits. Then, again, his faith had never failed him and his world had never become a "waste land" strewn with broken images and withered stumps of time. He gladly accepted the eternal verities. The Prophets, Tom Paine, Thomas Jefferson, the Declaration of Independence, the Constitution and Abraham Lincoln sufficed him. He was not in search of the nebulous trail of ultimates.

He did not believe that our society was diseased because of a want of philosophy. Neither would he concede that our spiritual disorganization and communal dislocation could be remedied by some new-fangled ideology or ex-machina creed. He was of the opinion that the Jewish, Christian, American heritage contained the wherewithal with which in due time to heal and reconstruct society. Mr. Brandeis will be remembered because he insisted that fine execution was no less important than speculation, and that the techniques of implementation were no less essential than faith itself. His never-failing optimism derived from this assumption, and from his own ability to devise social controls for social amelioration.

Mr. Brandeis was the typical and rarest representative of his time. He was of the world, modern, of the scientific temper, but he also remained distant and aloof, and never became the slave of mechanical devices. Indeed, Mr. Brandeis was never the slave of anything or anyone. No passion, habit, hobby or caprice could claim him. He was the master of all that assailed or beckoned or surged through him. In the realm of his being he was as absolute as the ruler of a totalitarian state. The French poet Vigny wrote that Destiny directs one half of a man's life, and that his character does the other half. Of Mr. Brandeis, one is tempted to say, that his character was the arbiter of his destiny. And this perhaps was the secret and essence of the man.

Mr. Brandeis was as noble a a Pharisee as ever lived. He adhered to a Shulhan Aruch as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piously and unfalteringly as did Rabbi Akiba, Rabbi Joseph Karo or Rabbi Moses Isserles. "Jews," he once asserted almost in the very language of these men and with the earnestness that characterized them, "who know the ritual law, should understand that there can be no compromise between clean and unclean things."

In his last years he spoke with reverence of the Torah. Shiftless men, the playthings of desire and devotees of the ephemeral, gaped in wonderment at his unswerving fidelity to his code of conduct. Superficial modernists, men of easy conscience, dilletanti, and cynics mocked his attention to detail, his stubborn insistence on efficiency, his adamant resistance to compromise. But this was the man. No appraisal of his career, or evaluation of his character or appreciation of his personality are conceivable or possible without due consideration of the pharisaic, puritanic, Gibraltar-like quality of him.

Mr. Brandeis was of the moderns. He followed with absorbing interest the development of science, expansion of industry and increase of civilization. But he was apprehensive of what men generally describe as progress. He had read in the Psalms:

Except the Lord build the house
They labor in vain that build it.

He had heard Emerson say that, "No institution will be better than the institutor." And he concluded that science was a fraud, industry a curse, and civilization a misnomer, if they did not serve to make men free. For Mr. Brandeis was not a pagan. Intellectual enjoyment and aesthetic delight, when divorced from goodness were not for him the summum bonum.

In this regard Mr. Brandeis was Hebraic, in the prophetic tradition. The existence of slums darkened for him the brilliance of universities and the splendor of museums. The skill of the machine and the magnitude of production were no atonement for the exploitation of labor. Philosophy, art, science, industry, government were not to develop, as it were, in a vacuum unrelated to one another and unconcerned with society. They were to function for the welfare of man. Progress was not that which was contemporary or new or ingenious or the latest mechanical devise. Progress was that which was consistent with "human truths" and human freedom.

Mr. Brandeis' whole career is an object lesson in freedom. He lived as if he had all his days set out to prove its meaning, its purpose and its beauty. He learned early that freedom consisted not solely of the removal of external authority, but in the intelligent exercise of the will. It was not the gift of the gods but the fruit of diligent and patient discipline. "There were more things which Diogenes would have refused, than those were which Alexander could have given or enjoyed." Men were free if they could maintain their conscience and adhere to their code against the pressure of immediate desires, if they could cultivate their highest faculties at the expense of the lower. As long as they were enmeshed in the tangled thickets of sensual and conventional living they were not free.

Mr. Brandeis desired freedom more than anything in life and he achieved it through the exercise of the will. He rose above the temptations that compass us on every side. He lived in Spartan simplicity from conviction. No force on earth could make him alter his way of life. The social whirl of Boston or Washington may have saddened him but never attracted him. Not that he was unsocial, cool, ascetic or even austere. Only those who did not know him or those who could not resist the pull of fashion thought of him in that light. Those who saw him at close range found him conversable, warm, simple and gracious. A child felt as much at home with him as did the sage. His life was ordered and disciplined, not because he was by inclination or temperament a hermit or recluse. Quite the contrary is true. Mr. Brandeis desired to live abundantly. But he realized that life could not possibly be abundant unless it were unencumbered, free.

It was his love of freedom that made him the consecrated American he was. His patriotism reached down to the roots of his being. For America meant not only bread, raiment and a hearth; it was "the world's best hope," the experiment par excellence in democracy, i.e.,

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in freedom. Mr. Brandeis had taken long draughts from Roger Williams, Jefferson, Lincoln, and Whitman. He understood what the first and later Fathers of the Republic had taken to be the core of Americanism. They had not come here, they had not fought England, they had not set brother against brother only that we might become the richest and most powerful of nations. They toiled and bled that we enjoy the blessings of liberty.

Mr. Brandeis followed the thorny path. He risked all, the pre-eminent career he had achieved at an earlier age than most men, the friends he had made, the quiet he loved, aye his very reputation, to recapture for America's masses the freedom that unparalled industrial expansion had deadened. For years he was a target of abuse, calumny, hatred. Men of power and prominence rose up against him to devour him. Of him, alas, for the interested perverseness of men, five U.S. senators wrote: "One whose reputation for honesty and integrity among his associates has proved to be bad, which reputation has been justified by his own conduct." Mr. Brandeis did not flinch; he suffered ecstatically as any martyr does for his faith. He was an American, and of Americans Washington testified that their love of liberty was interwoven with every fiber of their hearts.

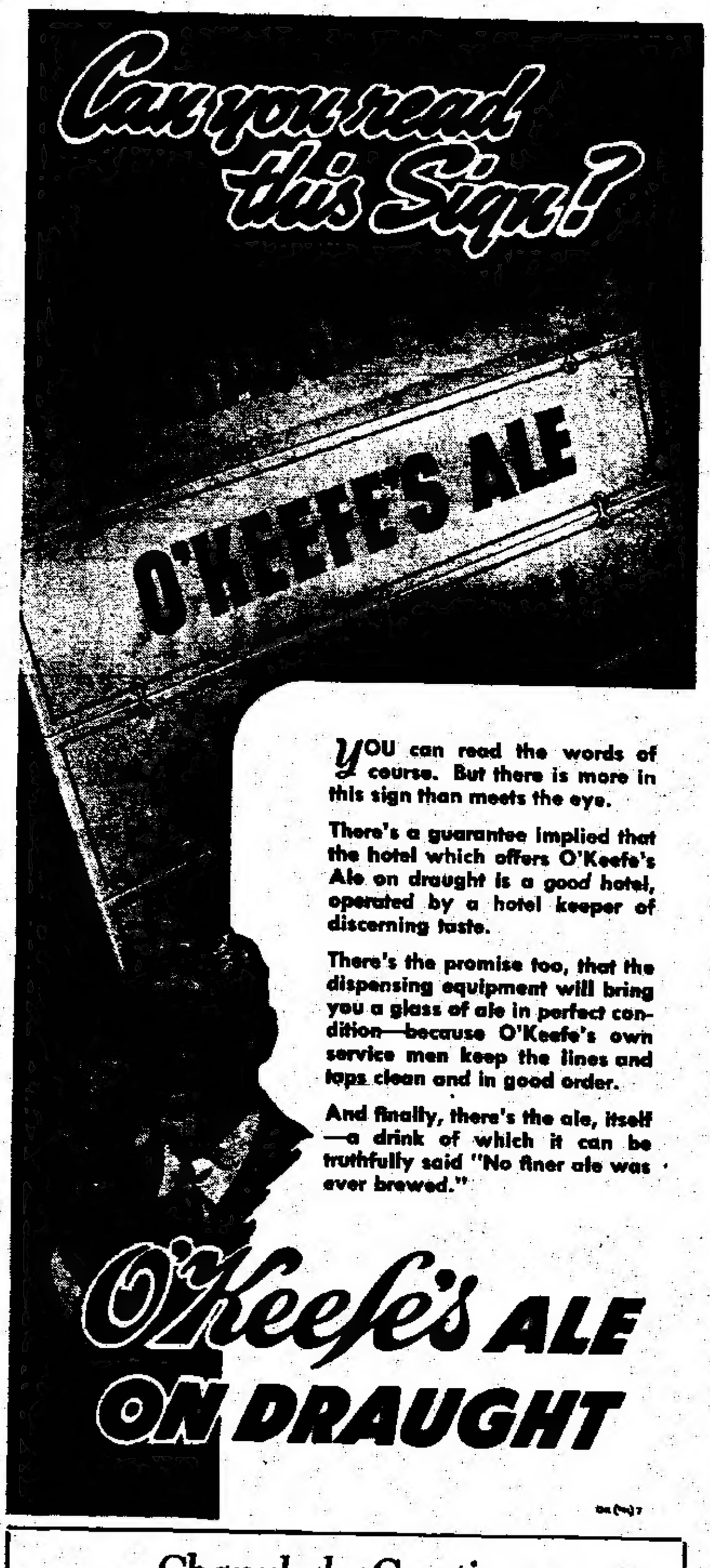
It was this traditional conception of America and his attachment to freedom that brought Mr. Brandeis to his people. No sooner did he come face to face with Jews and he grasped the uniqueness of their history. Here was a strange phenomenon, a burning bush that was not consumed, a despised and tormented people that chose to live, to live and be itself. When Mr. Brandeis caught the first glimpse of this fact, when the true cause of Israel's martyrdom flashed upon him, he became a resolute and confident Jew. For the history of Israel is eccentric, and its martyrdom vain if they are not one long struggle for freedom. The Jew is not genuine if he is not the bravest soldier on the battlefields of liberty. His experience is unilateral, restricted, writ into one covenant, that kings and rulers, mobs and majorities shall not lord it over the consciences of their brothers.

After Mr. Brandeis had turned the pages of the Bible, Graetz, Herzl he realized that the huge affliction of his people was the result of continuous resistance to world trusts and monopolies. Because Israel was small and weak it was not yet sufficient reason why it should be swallowed up by the many and mighty. Bigness was not its own justification. God had called Amos from Tekoa and Lincoln from Gentryville. Mr. Brandeis recognized in the shepherd of Tekoa the spiritual father of the railsplitter from Gentryville. Lincoln had unsheathed the sword to preserve justice and freedom; Israel suffered martyrdom to maintain its cause and conscience.

It was a great day for Mr. Brandeis when he discovered the roots of his being in his people, when he found Americanism and Judaism to be of one pattern. The light of his life blazed forth with a renewed strength. His noble head rose higher, his mellow eyes flashed with a new passion. He lifted up his voice like a trumpet and cried aloud to the Jews of America to redeem Zion. Mr. Brandeis gathered up in a thrice the facts and fragments of Jewish history. It was to be expected that the man whose precise reasoning and unimpeachable logic were the terror and envy of the country's most brilliant lawyers would instantly comprehend that Jewish destiny had always bent toward Palestine.

As usual his stout heart affirmed what his clear mind had found to be the fact. He summoned Jews to Zionism. Unfortunately it was not the deep calling unto deep. Shallow, timid men squirmed and wriggled, and offered banal arguments in the name of religion. Americanism or universalism. The supreme logician smiled in derision at the dull and rusty weapons of his combatants, his heart ached at their timidity. Mr. Brandeis was convinced that the negations of Zionism was the distortion of Jewish history, and that all opposition to it was in the final analysis rationalization springing from fear. It was a form of assimilation and assimilation was repression. The anti-Zionist was more often than not in need of psychiatric treatment. Quicken his memory,

(Continued on Page 14)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When Brandeis Assumed Leadership Of The Zionist Movement

By Jacob de Haas In "Louis B. Brandeis, A Biographical Sketch."

Brandeis was greatly impressed by a strike of Palestinian teachers in 1913. These unknown instructors of the children of the colonists fought for a principle wholly dissociated from economic gain. They wanted to maintain the grudgingly supported Hebrew language against the better financed German. Exhibit A in that idealism which he believed latent in every Jew and possible of being exalted to its highest pitch by association with so fundamental a yearning as the Restoration to Zion. A realist familiar with the crudities and weaknesses of daily life Brandeis has had occasion to ask more than once "if gold rusteth what shall iron do?" His approach to Jewish idealism therefore had little of the romantic in it. He was not carried away by fine-sounding words. His own vocabulary is rather meager in that respect. He eschews words like "altruism," and avoids both "sacrifice" and "self-sacrifice." "I know nothing about sacrifice" he observed to the writer on a momentous occasion, "I only know duty."

Of all the post-Biblical books the wisdom of Ben Sira has appealed most to him. It was in Ben Sira's spirit, "honor a physician according to thy need of him," that he saw the relationship of Zionism to Jewish life, particularly in the United States. An emotion that exercises a great "pull" upon his conduct is loyalty. He is not only loyal to those who are faithful to what he considers right, but he saw in Zionism a sincere and fruitful loyalty to the underlying principles of the Jewish people. So intense a quality could be made to fructify to the advantage of all humanity. That most Zionists were "poor and lowly," offered him comfort for it completed the picture his mind had formed of the forces that could regenerate a people and restore a land.

Brandeis' academic interest in the evolution of Zionism was however abruptly changed by the World War into which Europe was plunged within a month of the Rochester Zionist Convention. Whilst a few optimists of the Herzlian school believed the great opportunity of political Zionism would be born of the inevitable peace, the movement to most of its adherents seemed about to disappear in the melee rapidly extending from the British coast to the coast of Palestine. Actual knowledge of the operations and commitments of the World Organization was scant in this country and only broad generalizations were available on the immediate pre-war situation in Palestine.

American Zionism had followed, never led, nor shared in the government of the organization. Nevertheless an extraordinary convention was summoned in New York for the last days in August to consider what steps might be taken to meet the wholly new

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problem that confronted the American adherents to the cause. To the session, held at the Hotel Marseilles, came Brandeis, who had consented, after full discussion of the difficulties ahead, to the presentation of his name as chairman of the Emergency Administration which the situation demanded.

There were in existence the eastern and middle western federations; an insurance order, the Bnai Zion; Young Judaea, a youth's educational movement; Hadassah, the women's organization then devoted to district nursing in Palestine; the Jewish National Fund, a financial collection agency; and the nucleus of the right and left wings of the movement — the Mizrachi (Orthodox) and the Poale Zion (radical labor and socialist). To combine all these forces so that Zionism could weather the storm was the natural policy of this extraordinary session. Another decision was to assume the responsibility for Palestinian effort which it was believed the World Organization with its seat in a belligerent capital, could no longer sustain.

A Provisional Executive Committee for General Zionist Affairs was therefore created and Brandeis, a new personality to most of the delegates present, was unanimously elected chairman. An Emergency Fund was planned with a budget of $100,000. At the moment this sum was regarded as sufficient to cover two years of the World Organization's obligations in Palestine. Brandeis' speech of acceptance was brief and hopeful and he started the fund with a thousand-dollar subscription. Altogether $12,000 was raised and pledged that day.

A good and successful day in American Zionism. Brandeis had been an observer rather than a participant in the sessions and when at the moment of adjournment, he suggested that further meetings be held beginning the next morning, his attitude of serious responsibility came upon the existing administration as a distinct surprise.

There had been instant agreement at the conference that the glamour of the name of the People's Attorney would lend luster to a cause that needed great aid, but there had been no general prevision of the fact that Brandeis would take his leadership seriously. Until the nomination committee went into session the wheel-horses of the organization had not even considered that the task in hand was to group a committee of individuals who could easily gather around the new leader. They were thinking of a good "show piece," and when that "show piece" suggested a session for the following day they consented in a cheerful spirit. But the next day the spirit of cheer was replaced among the governing group by dismay and perplexity.

On the last day of August, 1914, Louis D. Brandeis assumed the office of Chairman of the Provisional Executive Committee for General Zionist Affairs and thus for the first time came into serious session with a considerable number of Zionists. Before the end of that first meeting held in a small room in the Hotel Marseilles, those who had elevated him to this new office realized that the war had brought them under the pressure of a novel type of leadership. He sat in that crowded room steadily tapping a pencil on a blotter, making no speeches, issuing no commands, permitting no long recess. Instead he was holding a continuous court of enquiry. He wanted to know, and beyond all he wanted explanations that explained. Now and then he smiled encouragingly at a witness, some-

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times he essayed to repeat the strange Hebrew names of Zionist institutions, often he would purse his lips, but above all he listened. His patient listening was to some of the old leaders exasperating for it was a new experience.

When this war emergency conference adjourned, some of those present went their several ways rejoicing that a new leadership had come into their old shop-worn movement. Some departed perhaps disturbed over their reckless promises of support; others went away plainly unhappy. Hitherto except for a few subordinates the several phases of the movement had been managed by volunteers, and housed at various addresses on the lower East Side of New York. Except at the regular conventions the private routine of Zionists was rarely interrupted. Yet here within twenty-four hours a new grouping, requiring subordination of the time, and of the personnel of the administration, was evolved. The new leader having absorbed all the information available, set many men tasks in a spirit that would not be denied. It was a new and wholly unexpected experience. Hence the mixed feeling with which that extraordinary conference ended.

Organizations do not readily shift their bases. The American Organization to this moment had only played an auxiliary part in the movement. The Jewish National Fund and the Bezalel School Exhibition, were perhaps its most positive achievements to 1914. The coalition of seven varied groups which the war emergency demanded seemed, on paper, perfectly feasible but those officers of the Federation who had been instrumental in creating it had not foreseen that the newly created Provisional Committee would immediately become the directing and superior body. To the contrary they assumed that the Provisional Committee, would, owing to its emergency character, prove a useful temporary auxiliary that would subordinate itself to the Federation and thus add to the prestige of that body and its officials. No one in September 1914 anticipated a long war and the course of events and the changes that followed in rapid succession, obscured the withholding attitude of some of those who had consented to the new order of affairs.

Brandeis was so readily accepted by the majority of Zionists, he received for years such loyal support, and he forced the Zionist pace so brilliantly, that it is doubtful whether any phase of this dispute of his authority came to his attention before the summer of 1917. And it is safe to say that few of the Zionists who were present that year at the Baltimore convention recognized in the "convention politics" anything so serious as an attack on the much-prized Brandeis leadership.

To the rank and file and to most of the leading personalities participating in the work of the organization, year by year, from the winter of 1914, the greatly expanded, wonderfully successful American Zionist movement was being led from victory by an unusual and dominant personality, Louis D. Brandeis. In June 1914 he was an unknown factor in Jewry — one whose Jewish affiliations had been doubted in 1913. On November 13th, 1918, on the occasion of his sixtieth birthday, a volume containing ten thousand signatures quietly collected — with a dollar donation for each signature — was presented to him in token of the faith, steadfastness and regard in which he was held by Jews in all parts of the United States. No quicker mass response could have come to Brandeis than this unheralded, and unpublished token of devotion and admiration for his championship, of the claims of Zion and of the Jewish People.

BRANDEIS: MASTER OF HIMSELF

(Continued from Page 11)

unravel his complexes, re-establish his self-identity, and he will find himself and be himself and rejoice as all Jews who have returned from afar, as Herzl, Nordau, Brandeis rejoiced when they found Zion.

(This article is from The New Palestine.)

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Vladeck, The Poet

By N. B. Minkoff

Our youth reveres the name of Baruch Charney Vladeck. In so short a time he has become a legendary figure. The legend is spun about actual truths that are vivid and romantic: a Russian revolutionist, a fiery orator, the young "LaSalle", a socialist alderman and later a councilman, a leading spirit in Jewish life as well as in the labor movement. And now part of Vladeck's dream has begun to come true in the erection of the Vladeck Houses, which the New York Housing Authority has built through the efforts of the indefatigable Vladeck for the benefit of the poor and the down-trodden. This housing development, which is an initial step in slum-clearance, is the symbol and the promise of a higher standard of living for workers. The fact that it will perpetuate the name of Vladeck helps further to sustain the legend that bears the name, Vladeck.

Our youth associates Vladeck's name with the rise of the Jewish labor movement in America. It does not suspect that Vladeck, the visionary, derived his energies from a remarkable source: Vladeck was a poet. He was not merely a poet of deeds, but an actual writer of verse — a Yiddish poet.

The poet is generally regarded as one who lives and breathes in a realm beyond our daily existence. We picture the poet as diametrically opposed to the practical leader; the two concepts seem to be mutually exclusive. For this reason, it was not easy, in the case of Vladeck, to match the two pictures and to realize that they are but two facets of one and the same man. In his poetry Vladeck was a revolutionary romanticist whose voice was raised in the cry for social justice:

I will not have fetters of iron,
Nor crowns that are gilded and bright,
For thralldom is bitter and ugly—
May it e'en be divinity's rite.

I know of no fears that can hold me,
Nor will I fall prostrate to God;
My heart is my slave and commander,
My will is my law and my rod.

Let the fatuous enemy curse us,
And whet his blunt sword with a twit.
His fate has been sealed by my future:
He shall sink in a fathomless pit.

I am spinning my threads out of sunrays
And weaving my flag out of dreams.
Of those who in life's game would venture,
'Tis the bold man who wins, it is he who redeems.

The following lines are by no means a mere poetic gesture, but the sincere and ardent belief of a poet in his great mission:

I shall not wait through darkness for Messiah's horn
To be awakened by the rusty whip of time.
For lofty song and ardent battle I was born.
My blood with passion seethes in heated climb.

Or

E'er long I've been aroused and strung my lyre's high note.

This motif is re-echoed in all the writings of Baruch Charney Vladeck. And the literary heritage he has left us is varied indeed: poems and reportage, short stories and critical notes, descriptions of nature and a Biblical drama, essays and travel notes, fictional articles and letters.

Vladeck's writings represent the sure hand of a man of letters; there is in them eloquence, talent, vitality and vision. Yet notwith-

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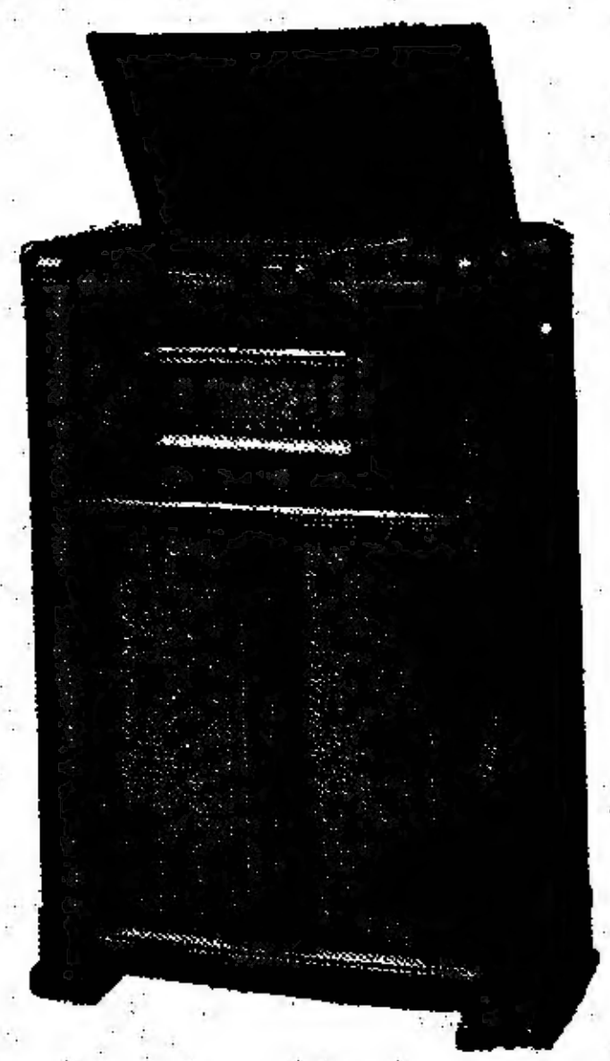

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standing these qualities the impression gained is that of precipitancy, as if he had written everything in great haste.

In 1913 he wrote of Yehoash: "And when one is always occupied . . . or as G. Ouspensky has said, when one is running eighty miles around one's own self, there can be no urge for perfection . . . . every means seems to be good enough, every weapon must be employed as a power against the blind forces of life—laughter and satire, a smile and a sigh—poetry, prose, fables, sketches, paradoxes." These words which he used to describe Yehoash may well be applied to Vladeck himself.

There are, however, moments when the man of diverse interests forgets everything and becomes a poet, a poet above everything else. In these moments one senses the mood of the creator, the long and intensive process of brooding which mellows the poetic expression. One feels the lyrical qualities of his lines which give evidence of Vladeck's poetic talent. His Sea Poems have the soft touch of pure lyricism. His poem, "To the Low Cedar Trees," is modern in its mood and composition and is written in the style of the best introspectivist poetry of our times.

His beautiful descriptions of nature, often radiant and sculpturesque, were written in moments of lyrical intensity:

"One terrace looks like a huge organ which the Gods have built for their holy music, another terrace is like the ceiling of an underground temple, and still another seems to be the balcony of a regal palace. They rise higher and higher, reaching the dark and slender pine trees, as these gather up their splendor; and the water that flows over their brink appears to be their very soul, their moving spirit." (Yellowstone Park.)

In everything that he wrote, whether in haste or in calm deliberation, with impetuosity or slow intensity, a definite literary creed was always apparent. It is even probable that his artistic belief was the expression giving us the keynote of the man, Vladeck, and of his entire personality. His art concept might well become the clue to the colorful atmosphere which was specifically his own and which made him outstanding as a socialist and as a communal leader.

In an essay written in 1909 he describes his literary creed, saying that the function of all art is to fuse "dreams with reality." And is not this the keynote of all his endeavors? Whether in his poetry or in his daily tasks, he wished to blend his dreams of the future with the realities of the present day. He chose the hard road, feeling sure that he could face realities and still cope with dreams:

I see through the desert a road.
It is brown and so dusty and endless, this road,
This narrow and winding and stone-laden road
Amid cacti and thorns and sharp cliffs.

I see through the desert a road.
There is neither water nor tranquil repose on this stone-laden road
Amid thorny cacti and mountainous cliffs.
And I take this road.

(To A. Liessin.)

Vladeck summoned his fellowmen to hear the cry of lofty poetry, he roused them to perform noble deeds. And he did not cease to impart to his comrades the knowledge of that eternal voice which came to him "Out of the desert skies above and through the bolted bars." He recognized this voice as his own conscience and will, as the inner urge for justice. And the poetic heritage which Vladeck has left behind is a constant reminder that we must say even as he did:

The voice that spoke to Socrates and Moses
In Athen's marts and in the waste where Sinai's mount reposes.

That voice speaks now to me.
I see the wide world whole and all its parts asunder,
I know that all is clear, yet everything is wonder;
And every door can open be.
And deeper grows my pain, for I see visions of a seer.
'Tis not the crown that lures me, nor the gallows that I fear.
For he who spoke to Socrates and Moses from afar,
Out of the desert skies above and through the bolted bar,
His voice speaks now to me.

This article is from the Workmen's Circle Call.

The Management of the
KING EDWARD HOTEL
TORONTO, ONT.
take this opportunity of extending to their Jewish Friends and Patrons Best Wishes for
Chanukah

Renee, two-and-a-half years old, daughter of Mr. and Mrs. Charles Rothman, 789 Lexington Avenue, Montreal; and granddaughter of Mr. and Mrs. A. Rosen, 2247 Maplewood Avenue; and of Mr. and Mrs. I. Rothman, 4135 St. Urbain Street.

—Society Studio

Perry Young, five years old, son of Mr. and Mrs. C. L. Young, 7 Glenarden Road, Toronto, was a winner in the Hadassah picture contest.

—Sylvia Schwartz

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Standing from left to right: Dr. Joseph Wener, 6749 St. Hubert Street, Montreal; Henry Ginsburg, of Toronto; Mr. and Mrs. S. Rosenfeld, 6749 St. Hubert Street, Montreal; Mrs. Henry Ginsburg, daughter; Robert Strulovitch, 6669 St. Hubert Street. Seated, left: daughter, Mrs. Joseph Wener; right, daughter, Mrs. Robert Strulovitch. This picture was taken on the silver wedding anniversary of Mr. and Mrs. Rosenfeld.

—Society Studio

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—Society Studio

Mr. and Mrs. H. Becker, of Fort Erie, Ontario, nee Miss Henrietta Reutlinger, daughter of E. Reutlinger, 702 Davaar Avenue, Montreal, and the late Mrs. Reutlinger. Mr. Becker is the son of Mr. and Mrs. J. Becker, 272 Villeneuve Street West.
—Nakash at Eaton's

Mr. and Mrs. Joseph Wexler, nee Miss Claire Etinson, daughter of Mr. and Mrs. A. Etinson, 54 Nelson Avenue, Montreal. Mr. Wexler is the son of the late Max Wexler and of Mrs. Rose Wexler, 4611 Hutchison Street.
—Society Studio

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Bernard Peter, two-and-a-half years old, son of Mr. and Mrs. Walter Newman, 1271 Beaubien Street East, Montreal; and grandson of Mr. and Mrs. C. Newman, 4270 De Bullion Street; and of Mr. and Mrs. Z. Kaufman, 1271 Beaubien Street East.
—Van Dyck Studio

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Donald Alvin, right, and Howard Marvin, eleven months old, twin sons of Mr. and Mrs. I. Richer, 6254 De Vimy Avenue, Montreal; and grandsons of Mr. and Mrs. M. Mahlan, 765 Champagneur Avenue; and of Mr. and Mrs. M. Richer, 250 Bloomfield Avenue. —Society Studio

Marlene, seventeen months old, daughter of Mr. and Mrs. I. R. Prazoff, 1235 Bernard Avenue West, Montreal; and granddaughter of Mr. and Mrs. I. Routtenberg, 654 Outremont Avenue; and of Mr. and Mrs. H. Prazoff, 655 Bloomfield Avenue.
—Society Studio

Carol Novolker, sixteen months old, daughter of Mr. and Mrs. Myer Novolker, 130 St. Joseph Boulevard East, Montreal; and granddaughter of Mr. and Mrs. D. Nachfolger, 123 St. Joseph Boulevard West; and of Mr. and Mrs. Elie Calibaba, 4585 Esplanade Avenue.
—Society Studio

Nina, fifteen months old, daughter of Mr. and Mrs. Harry Novolker, 123 St. Joseph Boulevard West, Montreal; and granddaughter of Mr. and Mrs. L. Zuker, 102 Villeneuve Street West; and of Mr. and Mrs. D. Nachfolger, 123 St. Joseph Boulevard West.
—Society Studio

Arlene Enid, one year old, daughter of Mr. and Mrs. Henry Glickman, 1259 Dufferin Street, Toronto.
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Norma Ethel, twenty-two months old, daughter of Mr. and Mrs. Samuel H. Lauer, 5545-11th Avenue, Rosemount; and granddaughter of Mr. and Mrs. H. Schwartzman, 4963 Hutchison Street; and of Mr. and Mrs. L. Lauer, 4221 City Hall Avenue.
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—Society Studio

Mrs. N. Silverbeck, 1122 Marcil Avenue, Montreal, and son, Michael, twenty months old.

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—Society Studio

Mrs. Arthur Rubin, right, of New York, was Miss Annette Kahn, daughter of Mrs. Charles Kahn, 2990 Maplewood Avenue, Montreal, and the late Charles Kahn. Mr. Rubin is the son of Mr. and Mrs. Harry Rubin, of New York.

—Jacoby Studios Inc.

Mrs. David Gross, 416 St. Joseph Boulevard West, Montreal, nee Miss Florence Rosenthal, daughter of Mr. and Mrs. Philip H. Rosenthal, 2105 Van Horne Avenue, and her sister, Miss Sylvia Rosenthal, as bridal attendant. Mr. Gross is the son of Abraham Gross and the late Mrs. Gross.

—Society Studio

Mrs. Mendel Yazer, right, of Sydney Mines, N.S., was formerly Miss Florence Finestone, daughter of Harry Finestone, 6029 Park Avenue, Montreal, and the late Mrs. Finestone. Mr. Yazer is the son of Samuel M. Yazer and the late Mrs. Yazer, of Sydney Mines, N.S.

—Society Studio

Mrs. Hyman Glenn Goteiner, of Clifton, N.J., was Miss Laura White, daughter of Mr. and Mrs. A. White, 366 Palmerston Boulevard, Toronto. Mr. Goteiner is the son of Mr. and Mrs. Jacob Goteiner, of Paterson, N.J.

—Sylvia Schwartz

Mrs. H. Bacal, 4885 Queen Mary Road, Montreal, was Miss Muriel Dolgy, daughter of Mr. and Mrs. Paul Dolgy, 4067 Grey Avenue. Mr. Bacal is the son of A. Bacal, 3122 Vendome Avenue, and the late Mrs. Bacal.
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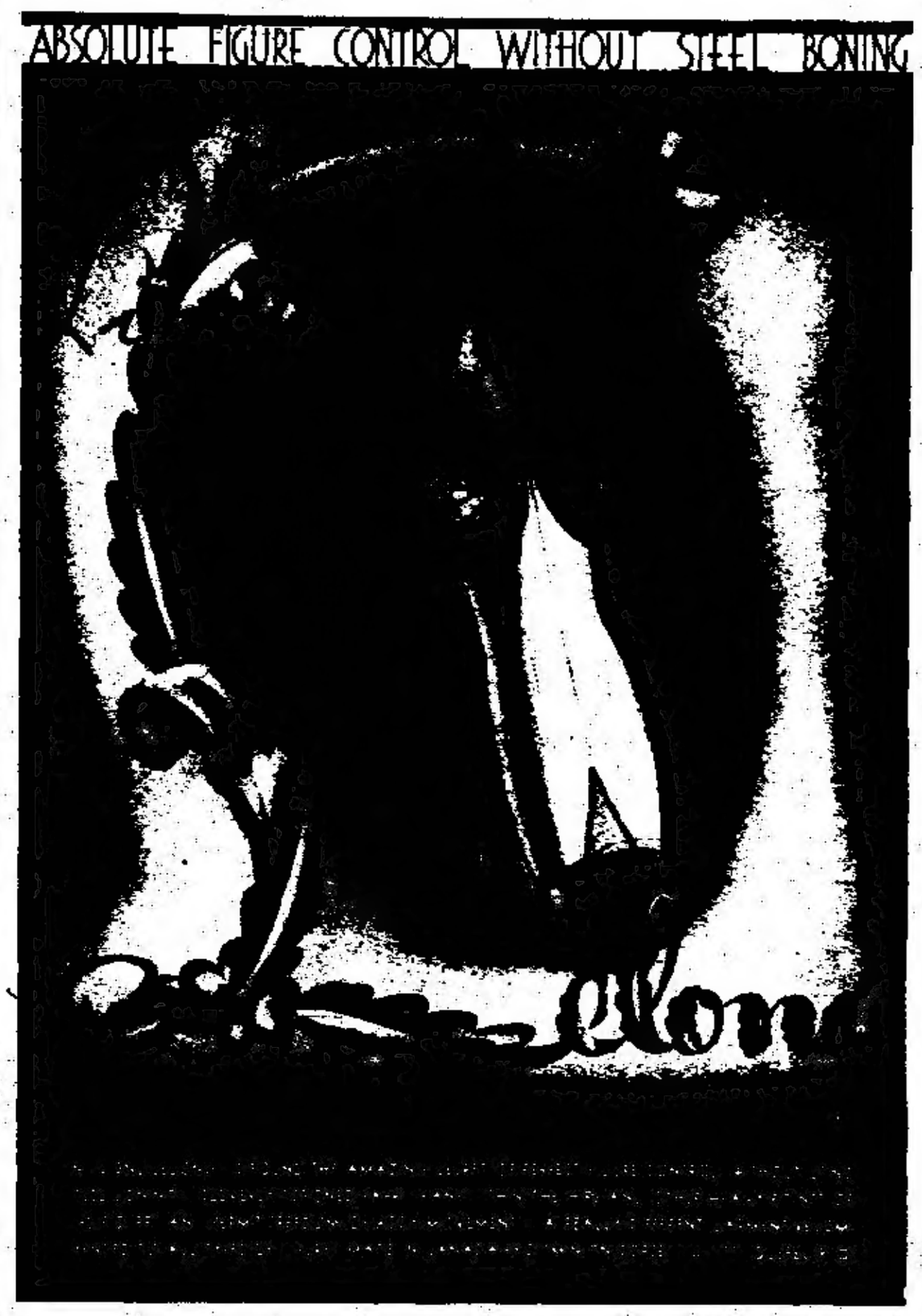

Mrs. Alfred Norman Miller, of Toronto, nee Miss Margery Frances Bercovitch, daughter of Dr. and Mrs. A. Bercovitch, 1800 McGregor Street, Montreal. Mr. Miller is the son of Mr. and Mrs. Samuel D. Miller, 2219 Maplewood Avenue.

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—Sylvia Schwartz

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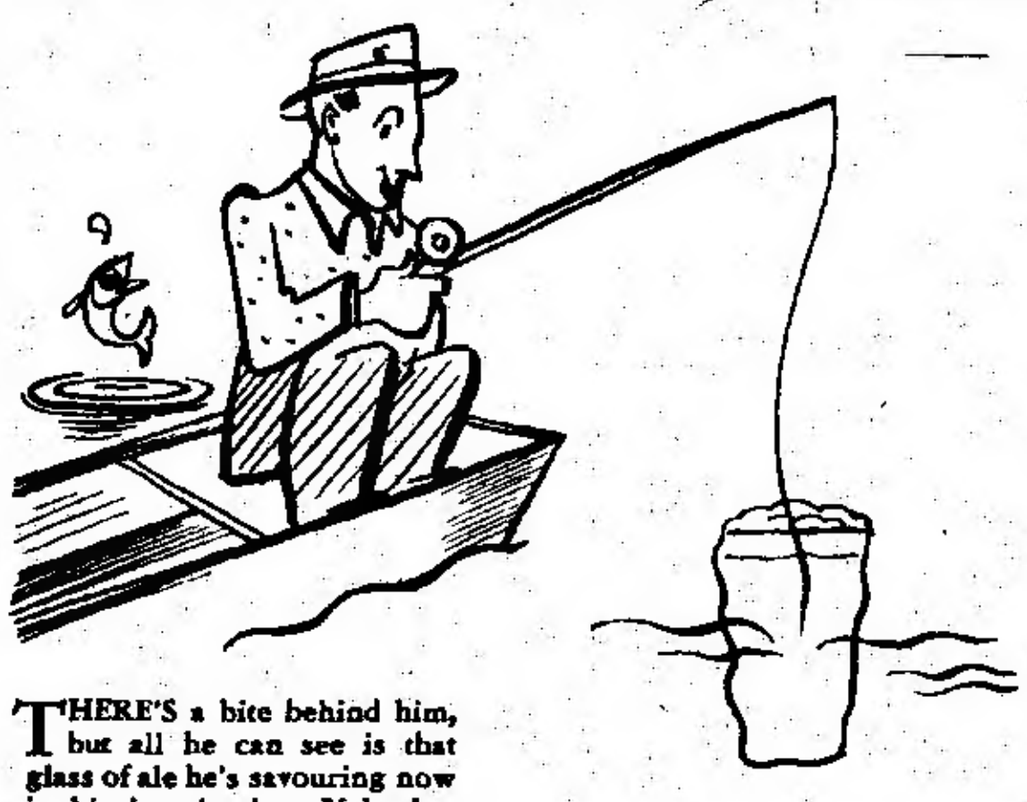

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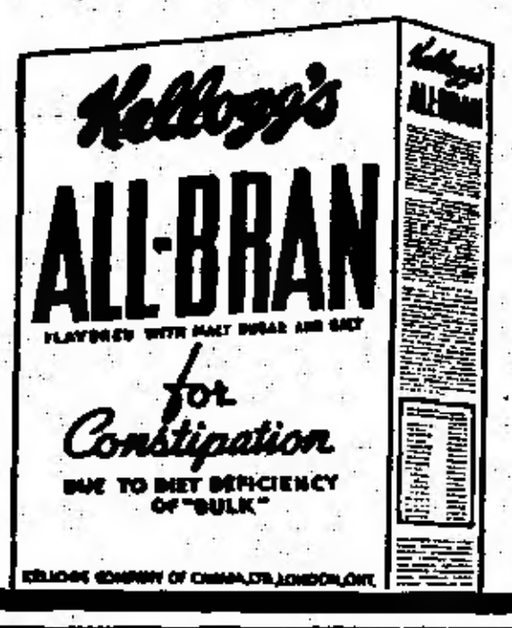

Lieutenant Lionel Rubin, of the R.C.A., thirty-two, son of Mr. and Mrs. C. S. Rubin, 8 Renfrew Avenue, Montreal.
—Nakash at Eaton's

Pilot Officer Henry George Bercovitch, R.C.A.F., son of Peter Bercovitch, K.C., M.P., and Mrs. Bercovitch, 3980 Cote des Neiges Road, Montreal, is with the R.A.F. in England.
—Jacoby Studios Inc.

Manuel Lazaar, left, of the R.C.A.F., twenty-one, son of Mr. and Mrs. S. H. Lazaar, 721 de l'Epee Avenue, Montreal.
—Society Studio

Pilot Officer Carl M. Conway, right, son of Mr. and Mrs. A. Conway, 318 Queen Street East, Toronto, is in England.
—Modern Studio

Ord. Coder Bernard Breslow, son of Mr. and Mrs. M. Breslow, 182 Querbes Avenue, Montreal.
—Society Studio

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Blind Persons Aid Act

Needy Mothers' Assistance Act

Edgar Rochette, C.R.,
Minister of Labour.

Gérard Tremblay,
Deputy-Minister.

J. O'Connell-Maher,
Director of the Services.

Left, Dennis, eight; right, Edwin, nine and a half; below him, right, Morley, six; sons of Mr. and Mrs. D. Beallor, 17 Grange Avenue, Toronto.
—Sylvia Schwartz

Sherwood, six years old, son of Dr. and Mrs. Benjamin Appleton, 370 Dundas Street West, Toronto.
—Sylvia Schwartz

Harriet Jane, above, four years old, daughter of Mr. and Mrs. M. Takefman, of de L'Eveque Street, Three Rivers, Quebec; and granddaughter of Mrs. H. Kronenberg, Stuart Avenue, Montreal.
—H. Rivard

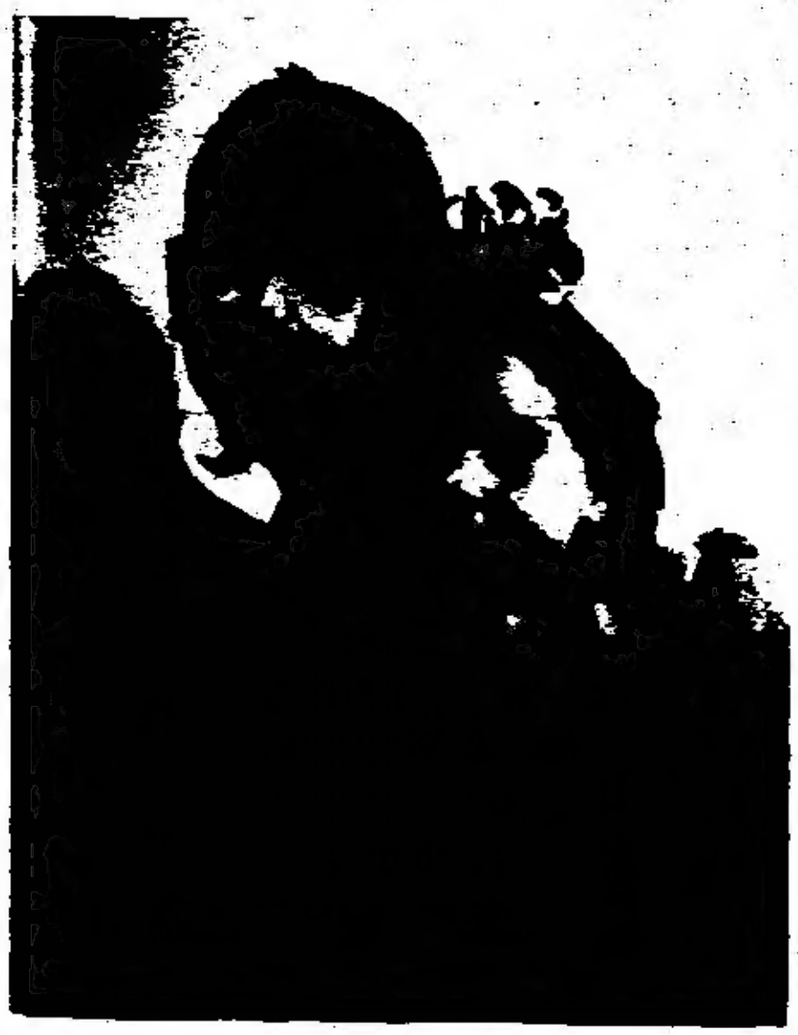
Seymour David Steinman, below, age two and a half years, son of Mr. and Mrs. Irving Steinman, of Three Rivers, Quebec; and grandson of Mr. and Mrs. N. Takefman, 765 Champagneur Avenue, Montreal.

—H. Rivard

Ralph, eleven years old; Rhoda, five; and Gerald, seven; children of Mr. and Mrs. H. Halbert, 339a Montrose Avenue, Toronto.
—Sylvia Schwartz

John Rottenberg, who won the R. W. Leonard Scholarship of $900 at Harbord Collegiate Institute for 1940-41, is the son of Mrs. Rottenberg and the late Abraham Rottenberg, 423 Manning Avenue, Toronto.
—Modern Studio

Pauline Wexler, seventeen years old, who won the gold medal at the Canadian National Exhibition in the piano competition for artists under nineteen, with Greig's "Wedding Day At Troldhaugen," gave her first recital at the age of twelve. She is the daughter of Mr. and Mrs. S. Wexler, 36 Carling Avenue, Toronto, and is a pupil of Boris Berlin.
—Modern Studio



Sheldon Taerk, five-and-a-half years old, son of Mr. and Mrs. Morris Taerk, 361 Clinton Street, Toronto, with his cousin, Denise Grossman, two-and-a-half, daughter of Mr. and Mrs. Allan Grossman, 55 Brunswick Avenue.
—Murray Wertman

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Mr. and Mrs. J. Tabacman, 5730 Darlington Avenue, Montreal, the former Miss Rhoda Perlman, daughter of J. Perlman, 952 Dunlop Avenue, and the late Mrs. Perlman. Mr. Tabacman is the son of Mr. and Mrs. S. Tabacman, 5468 Park Avenue.
—Society Studio

Below, Leading Aircraftsman Martin Joseph Friedman, eighteen years, son of Mr. and Mrs. J. Friedman, 5416 Grovehill Place, Montreal, is overseas.
—W. Gordon Mitchell

E. Moe Margolese, of the R.C.A.F., twenty-one, son of Mr. and Mrs. H. Margolese, 5391 Hutchison Street, Montreal.
—Society Studio

Ralph, left, three-and-a-half years old, son of Mr. and Mrs. Max Kornbluth, 47 Joyce Avenue, Montreal; and grandson of Mr. and Mrs. Boris Kornbluth, 256 Villeneuve Street West.
—Society Studio

—Nakash at Eaton's

Mrs. Adolphe Schwartz, of St. Hyacinthe, Quebec, was Miss Mary Lecker, daughter of Mr. and Mrs. B. Lecker, 1056 St. Viateur Street West, Montreal. Mr. Schwartz is the son of Mr. and Mrs. S. Schwartz, 4815 Jeanne Mance Street.
—Nakash at Eaton's

Elaine Gottlieb, left, sixteen years old, daughter of Mr. and Mrs. Max Gottlieb, 2229 Maplewood Avenue, Montreal; and a granddaughter of Mrs. Bertha Hamer, of New York, came first as a graduate of Shaar Hashomayim Hebrew School, receiving a silver medal; and was presented with a set of prayer books from Sunday School at graduation.

Rev. and Mrs. J. K. Goldbloom, formerly of London, England, 749a de l'Epee Avenue, Montreal, and their son and daughter-in-law, Mr. and Mrs. Isaac Goldbloom, of New York. Rev. Goldbloom is executive director of the Jewish National Fund of the Zionist Organization of Canada.
—Geo. Charlab

Why Brandeis Was Great

By Marvin Lowenthal, Noted Historian

Like many young ardents of my generation I got my first chance to see and meet Brandeis at the Boston Zionist Convention in 1915. He was still plain Mr. Brandeis, Boston lawyer, with the reputation of the people's advocate and a spokesman of that new deal which Wilson called the New Freedom. But even as plain Mr. Brandeis, unadorned by title or office, he had been given something of a halo — first by radicals to whom he taught a respect for facts and their power to banish iniquity, and then by Zionists to whom he gave leadership, prestige, and recognition, to begin with throughout America and soon throughout the world. And so, like other radicals and Zionists, I came to Boston, gaped, shook hands, and treasured a smile I shall always remember.

However, it was my good fortune to experience more than a handshake and a smile. I was privileged to attend a number of the Provisional Executive Committee meetings which then directed Zionist destinies. It was my first experience with the picturesque, sometimes powerful, and usually exotic characters who had a name in the Yiddish-speaking world: Schmarya Levin, Masliansky, Barondess, Abe Goldberg, Jacob de Haas, and Louis Lipsky. At their side were more familiar, but no less strong-willed types — Magnes, Frankfurter, and Wise. Orational thunder and forked-lightning wit filled the Committee rooms with noise, fire, and occasional light, and played unceremoniously around such quieter heads as Judge Mack, Miss Szold, and Mrs. Fels. The storms revolved around questions of huge import in 1915 — salvaging Palestine, planning its future, arousing American Jewry to the responsibilities and opportunities of the hour, debating "Congress" vs. "Conference", organizing, organizing, and organizing.

Here I saw Brandeis in action and learned that the halo was not misplaced. Action, though, is a misleading term. Brandeis acted by sitting still and doing the thinking while the others talked. He dominated every tempest by a smile and by the last word. As debate waxed hotter, he had a trick of encouraging each speaker with a nod and a beam. And then when the storm was spent, he gently placed the debators back on the ground of facts and rendered, on the basis of these facts, a seemingly obvious decision. One wondered what the storm could have been about. His hands on his knees, his long legs crossed, a bit of sock bulging over his shoe-tops, his lips pursed and sometimes sucking meditatively, his Lincoln-like feature playing in subdued contemplation, features which missed Lincoln's by a shade too little of ruggedness and homeliness—I can see him yet.

On one occasion — a debate concerning the war and a possible German victory — he brought the clamor to a hush with a long quotation from Gilbert Murray's translation of "The Bacchae." Quietly, as though he were reading to himself from an invisible page, he recited Euripides' confession of faith in the triumph of justice and righteousness:

"O Strength of God, slow art thou and still,
Yet fallest never!
On them that worship the Ruthless Will,
On them that dream, doth His judgment wait,
Dreams of proud man, making great
And greater ever,
Things that are not of God . . ."

Down to the glorious concluding lines:

"To stand from fear set free, to breathe and wait,
To hold a hand uplifted over Hate;
And shall not Loveliness be loved forever?"

It was, I believe, Brandeis' own confession of faith.

The fall of 1915 brought me to Harvard and to more intimate glimpses of the man. I undertook — God knows on what qualifications — to organize and prepare a group of students "orators" in

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the Zionist cause. An old diary tells me that on October 8th I called on Mr. Brandeis for the first time — to get instructions for my task. The appointment was for three o'clock in his Boston law-offices. As he was a little late I enjoyed "a good look" — so the diary relates — at his private office. On the walls were only two pictures — a large portrait of Herzl (no doubt by Struck) and a quaint old print of Judah P. Benjamin given to Brandeis, the inscription said, by Sir Frederick Pollock. Books were everywhere, mostly works on political science economics, and philosophy. One case was devoted to Judaica — the Jewish Encyclopedia — and some fifty further volumes and scores of pamphlets. I remarked as "a notable feature" that his clerks and secretary were middle-aged women, "stalwart and genial like the mothers of large families."

In the talk that followed, Brandeis emphasized that our Harvard speakers must be men who would talk facts and not orate. This was typical of the man. During the winter I and my troupe of speakers dined occasionally at his home — an unmerited reward for inadequate services — and we learned how deep ran his passion for facts. But better than that, we learned that without a halo, without even the foil of arduous committee debate, he was a great man.

At his dinner table talking trivialities, in his library listening to student chatter, walking the street and casually greeting you, he came nearer than any man I have ever met — and some of them will be in history — to measuring up to the height we call greatness. I once knew a poet — an exquisite poet, though in his achievement not a world master — whom I have ever after held to the embodiment and perfection of the romantic ideal of genius. So I once knew Brandeis, and however history ranks his achievements or even if history omits them, I know I once knew a great man. You felt it in his eyes and his hands, and you never forgot.

Quite apart from his honors and achievements and from the inspiration he has given Jewry and America, I can think of no more fitting characterization of the man and tribute to his life than the lines which followed his own quotation from "The Bacchae". Perhaps he knew them, too, by heart:

"Happy who so hath risen, free
above his striving. For strangely
graven
Is the orb of life, that one and
another
In gold and power may outpass
his brother,
And men in their millions float
and flow
And seethe with a million hopes
as leaven;
And they win their Will, or they
miss their Will,
And the hopes are dead, or are
pined for still;
But whoe'er can know,
As the Long days go,
That to live is happy, hath found
his Heaven !"

Brandeis was free. He learned that to live happy. And that is why he was great.

Banker Emphasizes Obligations Which Maintenance of Democracy Is Demanding

Huntly Drummond Says Bank is Working Half of Year for Governments Through Taxation—Urges Removal of Government Controls After War "With All Possible Speed"

Jackson Dodds, Presenting General Managers' Report, Shows Bank's Assets Over Billion Mark—Warns Against Specious Monetary Reforms in Solution of Post-War Problems

"Democracy gives us great privileges, but every privilege has its corresponding duty; to keep the privileges we must be prepared to sacrifice everything except ultimate freedom itself", declared Huntly R. Drummond recently before Bank of Montreal shareholders in his presidential address, in which he emphasized in plain language the immensity of the task facing Canada and the Empire in bringing the present struggle to a successful conclusion.

Pointing out that the war is costing Canada some two hundred million dollars a month, Mr. Drummond dwelt at length on the ways and means by which the money was being raised.

In discussing the tax situation, the president gave graphic illustration of its tremendous proportions when he said, "Your bank pays in ALL taxes as much as it does in dividends. In other words, for the first six months of the year we work for Governments, the last six for ourselves."

Government Controls

While recognizing the need for Government controls and regulations in time of war, the president emphasized the vital importance of removing these restrictions after the war with all possible speed.

"Nothing", he said, "can stifle individual effort more effectively than excessive regulation and high taxation, and no one can undertake new ventures unless permitted to retain the profit which arises from successful effort."

General Managers' Report Shows Assets Over Billion Mark

Jackson Dodds, O.B.E., reporting on behalf of himself and his fellow general manager, G. W. Spinney, presented a financial statement which revealed operations of the bank at the highest levels in its long history, reflecting the record activity of industry and commerce arising from the war.

Profits for the year, after the deduction of Dominion Government taxes of $2,243,000 were reported at $3,437,000 as compared with $3,436,000 in 1940.

Total assets amounted to $1,046,000,000 compared with $961,300,000 a year ago. Commercial loans in Canada were reported at $253,500,000, an increase of $36,000,000. Liquid assets as $706,000,000 were equal to 72.78 per cent. of public liabilities.

Government and public deposits both showed substantial increases during the year; the former at $76,200,000 rose $19,000,000, while the latter had increased by $64,000,000 and stood at $814,100,000.

Warns Against Specious Monetary Reforms in Solution of Post-War Problems

Commenting on the operations of the bank since the outbreak of war, Mr. Dodds told shareholders that the most conspicuous feature was the provision of additional credit.

While recognizing the importance of making credit available, those administering the affairs of the bank were, he said, bound to attach even greater importance to more fundamental banking functions.

"It is our business, first of all, always to make sure that we keep faith with our note-holders and depositors," said Mr. Dodds. "The plain fact is that our very ability to provide credit rests directly upon the knowledge of every one of our depositors that a deposit in this bank is as good as cash in his pocket."

The general manager said it was well to recall such elementary facts at this time, when the banks are faced with unusually heavy responsibilities, and when there are already signs that the more specious brands of so-called monetary reform are being relabelled with a view to the time when they will be advertised as remedies for Canada's post-war problems. "It will be clear from what has been said," he observed, "that people who formulate theories concerning the use of bank credit but who ignore the underlying fact that banks have to pay cash to their depositors when they ask for it, are simply building castles in the air upon non-existent foundations."

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The Old World Encountered In London

By Captain L. Rabinowitz, Senior Chaplain, Middle East Forces

My travels as an Army chaplain have brought me into strange places and curious byways. More especially have they brought me into provincial towns and villages which probably never before in history, and certainly never since 1290, have ever seen a Jew. But evacuation changed all that. The plea of Lot, when Sodom and Gomorrah were to be destroyed, "Behold now, this city is near to flee to, *and it is a little one*, Oh, let me escape thither," became the cry of our modern Bilu, and many a small town and village within reach of London was filled to overflowing with evacuees of all ages. I have been naturally interested in Jewish evacuees, and the rustication of an urbanised community, and it is of a remarkable experience which befell me that I wish to write.

There is a certain town on the Great North Road, let me call it X, which, until the evacuees went there, had one single Jewish resident. He was a market trader and had resided there for some 30 years.

He proudly told me that he had resisted the temptation not to keep Yom Kippur. "I gets to my stall in the morning, and I looks up (and he copied the gesture, looking up familiarly to the sky), and I says, 'Ole Man, I'll make a bargain with you. You know that I usually takes £30 on a Friday. Let me make my £30 by one o'clock and I'll go to Synagogue this evening." At one o'clock I counts my money and sees I got £30 1s. 6d. 'Thanks, Ole Man,' I says, and begins to pack up. Just then about 12 women crowds around me and says, 'Mr. G., what's the matter with you? We wants to buy some stockings.' I was jest going to open up again when I realised what it was. It was Ole Nick down there (and here he pointed an accusing finger towards the nether regions) trying to make me break my word. 'No!' says I, looking up, 'Old Man, you kept your word and I'll keep mine,' And I tells 'em, 'Women, sorry! I got an important date which I promised to keep. Come back on Monday and I'll give you special bargains.'"

That man was the sole representative of Jewry in X. But the war has changed all that. My first introduction to the new arrivals came through a commanding officer, who intimated that he wished to see me. He told me that he had three Jewish men in his company and was anxious for them to attend the local Synagogue regularly.

I told him that there was no Synagogue in the town, but he assured me most emphatically that there was. I promised to make inquiries, although I was still incredulous. I was sure that he had mistaken a conventicle of the Peculiar People, or some such sect with a Hebraic name, for a Synagogue.

But the C.O. proved to be right. After exhaustive inquiries I was directed to a cluser of three houses on a slight elevation, actually on the Great North Road itself. Their outward appearance was far from prepossessing. They were mean squalid-looking buildings, to which the name jerry-built could hardly be applied, since they were probably at least 200 years old. But a huge Mezzuzah, fully nine inches long and an inch square, showed me that I was on the right track.

I knocked at the door, entered, and almost literally rubbed my eyes in amazement. I seemed to have been transported in the twinkling of an eye from the 20th century in England to a 19th-century Jewish village in Poland.

Everything lent colour to the

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illusion. There was neither electricity nor gas. The room was bare, whitewashed, and lamp-lit. Two boys in their teens, wearing Polish velvet caps and peyot extending to their chins, were standing there, one with his left arm bared and the marks of the Tefillin, which he had just doffed, still on his white flesh.

They looked startled at the entry of an Army officer, and the younger one rushed out excitedly to inform his parents. The other was about to follow suit, but I held him with a hearty "Shalom Aleichem." He wheeled round in his tracks and stood still.

My eyes continued to take in the astonishing scene. The table was littered with Talhsim, Tefillin, and prayer-books. In two recesses near the chimney were piled, higgledy-piggledy, books, of which the latest seemed to be 50 years old. Gemarahs, Midrashim, Kabbalistic works, books of devotion, jostled one another in fond familiarity. In another corner was an Aron Kodesh with a cheap and gaudy Parochet. The rest of the furniture consisted of a table and some benches.

The master of the house entered. He was probably in his early forties, although his untrimmed beard made him look much older. He did, however, look clean, and there was about him a faint, indefinable suggestion of modernity.

Not so the older man who accompanied him, a tall, typically Polish chassid, with bleary eyes, a long beard, of which one could just discern that its original colour was white, so stained was it with snuff and what-not. The lapels of his frock-coat gleamed and shone with grease, the blackness of the surtout was relieved by glaring stains.

I did not trouble to explain my mission at once. I was too interested in the origin of this strange accretion to the population of X. I plied the young man with questions, which he answered readily.

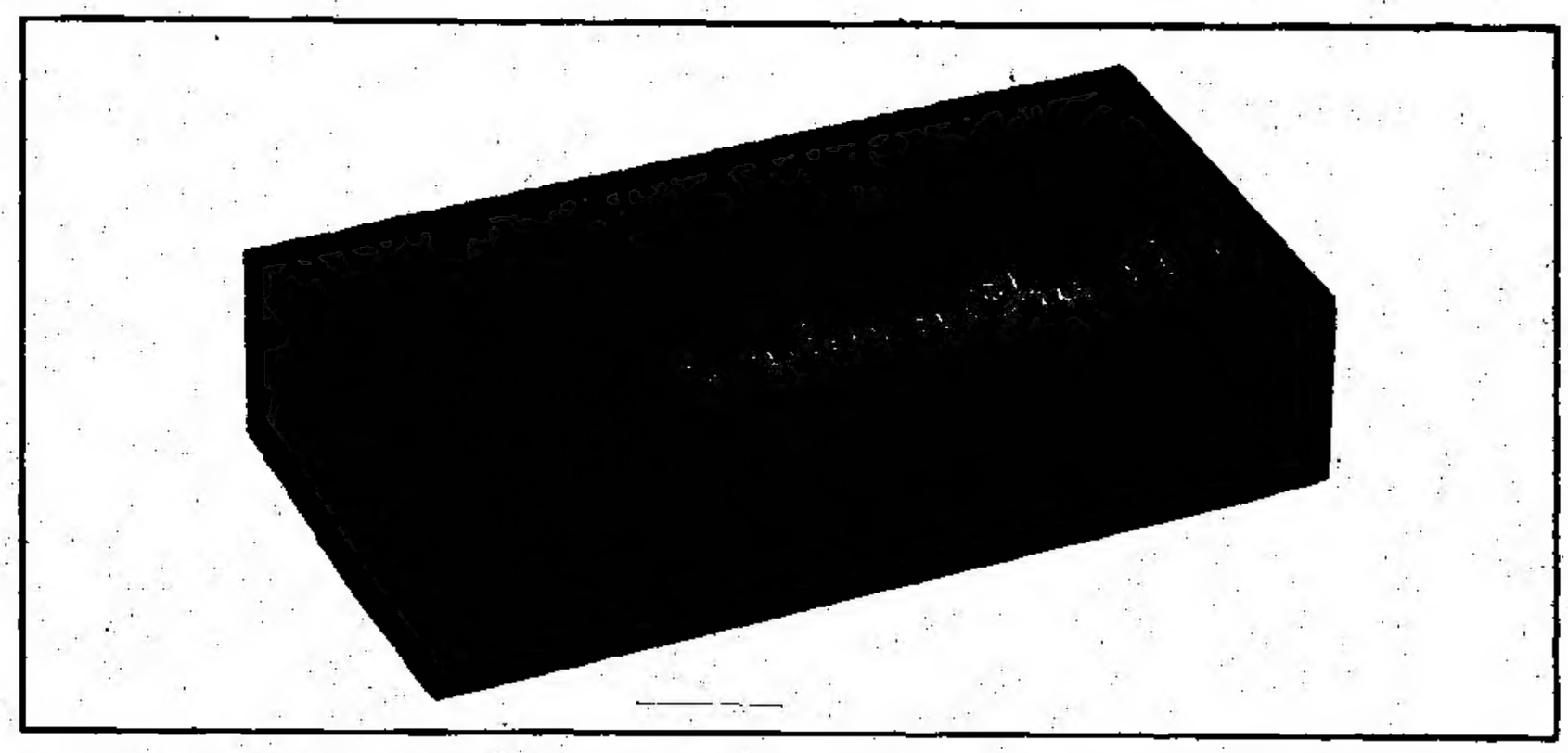
During the whole conversation, at irregular intervals, the back door opened and a succession of females, complete with shaitels, peeped in for a moment at the apparition which was as strange to them as they were to me, and then hastily retired. The only other interruption in the process of question and answer was hurried sotto-voice discussion between the two men whether "der Alter" should be brought in.

"Who is 'der Alter'?" I asked. It appeared that the Patriarch of the "Community" was an old man of 96, but he was somewhat ailing. Eager as I was to see him, I agreed that it would be imposing too much on a frail old man, and they gratefully acquiesced.

The story which emerged from the questions and answers was a simple one. They were all related to one another within near or remote degrees of propinquity. They had came to London from Vienna, where the younger of the two had held sway in a Rabbinic "Stiebel." He had opened a similar conventicle in London, aided by the Chief Rabbi's Emergency Fund, and when the blitz came their houses had been demolished by bombs, but Providence had brought them out of the debris miraculously unscathed. Someone had told them of the three houses at X and they had moved there.

There were 15 male adults among them, and they formed their own Minyan. And there they carried on as they had before in Poland, in Vienna, and in London, as their ancestors had before them, unmoved, except literally and physically, by the persecution of Hitler, the bombing of London, the problems of evacuation. "Luftsmenschen" if ever there were any, the study of Talmud and the practice of Judaism was the be-all and end-all of their existence.

And when I say that they carried on as their ancestors before them I mean it actually. Their penury was extreme, but this was by no means the bane of their existence. Their greatest prob-



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lem was the provision of kasher food. English standards of kashrut, even the most strict, were anathema to them. The bread of a London Jewish baker, whose name is a password for Kashrut, was regarded by them as untouchable. He was suspected of not taking "Challah," the meat of the Machzike Hadass was camouflaged trefa," and they went meatless. A visitor to their Minyan on Shabbos could not obtain an Aliyah unless he was known to observe the Sabbath strictly. On Yom Kippur a few English evacuees were ostracized because they were shod.

These are but a few examples of a rigid standard of uncompromising Orthodoxy which even I, who was brought up in the strictest of schools, found incredible.

"How do you live?" I asked.

"Not from the Community of X," he answered, with a sardonic smile."

"How then?"

"I still receive my subvention from the Chief Rabbi's Religious Emergency Fund."

"Well," said I, pondering on the strange turn of the wheel of fortune which had brought this Jewish life to this small provincial town, and clothing my thoughts, as befitted the atmosphere, in a Midrashic quotation, "Tyre was filled only as a result of the destruction of Jerusalem."

His eyes gleamed; the look in them reminded me of the days of the horse-drawn fire-engines when the horse heard the alarm. He was on his own ground now.

"And Jerusalem was filled only as a result of the destruction of Tyre," he complemented my quotation. "Shall I tell you my interpretation of that saying?"

I nodded silently. He rose to his feet automatically and stood in an invisible pulpit. I sat opposite him. Round him were grouped the old man and the two boys, their faces already shining in anticipatory appreciation.

I sat—and again I was a young boy listening to a "heimischer maggid"—forgetting my rank, my title, my spurious dignity, ready outwardly to listen, inwardly perhaps to sneer, perhaps to mock .... so unworldly a setting, so far removed was my mentor from the practical problems of the day.

And this is what he said:

"Why does this quotation insist upon the necessity of Tyre being destroyed before Jerusalem can be filled? In fact, it is the decisive and central word of the whole metaphor.

"Tyre represents the glory of material progress, Jerusalem the glory of the Divine Spirit. As long as Tyre stands undisturbed the possibility of Jerusalem being filled is remote.

"Look at what glory of Tyre has brought us to. An aeroplane flies overhead and drops a bomb which destroys a building and kills a number of people. Do you think it a mean, an inconsiderable achievement? Do you realize the brilliant scientific research which has rendered this phenomenon an actuality? The various sciences which have reached perfection before it could drop from the skies? Chemistry, physics, aernautics, magnetism, and a host of other branches of science have been harnessed to render this destruction possible. As long as the world continues in the even tenor of its ways Tyre is the ideal and Jerusalem the evacuated.

"Ah! My friend! It is only when Tyre is destroyed, when the world sees with its eyes, and feels with its broken destruction, that men will realize that it is a false ideal and Jerusalem will come into its own. It is only when the world destroys itself that it realizes it has followed false gods. Jerusalem will be filled only as a result of the destruction of Tyre."

His voice died away. I hastily recalled myself to reality and arose, strangely subdued. After thanking him I bade my farewell and walked out into the sunlight, back into the 20th century.

Along the Great North Road an armored division was rumbling. Light tanks and armored cars, Bren gun carriers and wireless vans, petrol wagons, all the modern paraphernalia of mechanized war. Overhead droned fighters and bombers: training craft and Army co-operation 'planes they seemed to be. Immediately opposite stood a sentry.

Never had I looked with less satisfaction at this picture of armed might. "Tyre, Tyre," I thought, "must you always destroy yourself before the word of the Lord can go forth from Jerusalem, calling men to His Service?"

(This article is from the London Jewish Chronicle.)

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The Reconstructionist Viewpoint

JUSTICE TO THE NEGRO

By Dr. Theodore N. Lewis, Associate Editor, The Reconstructionist

New York City is currently disturbed by a series of crimes in the Harlem section, the Negro Ghetto, a situation which has directed afresh the attention of the entire country to the problems of the Negro. Increased police protection, more certain and more severe punishment of offenders, demanded by the public and promised by the authorities, will prove helpful even as they are necessary. Assuredly, however, these steps are not a contribution towards the solution of the problem. Additional policemen and stiffer jail sentences will not cure crime in Harlem, and for that matter anywhere else. The repeated attacks on persons and property are manifestations and symptoms of deep and serious maladies in our social and economic life, maladies for which the whites are predominantly responsible.

The basic demand of the Negro is economic justice, the right to permanent and dignified employment, to equal pay for equal work, to social and economic security. The Harlem "crime wave" must be laid at the door of the unspeakable misery and poverty and ignorance of the inhabitants, caused by economic injustice, by the denial of fair and equal opportunity, by enforced degradation and inferiority. Increased police vigilance is necessary to protect the colored and the white citizens of the community. Equally imperative, however, are permanent and better jobs for colored people, adequate medical care, additional playgrounds, and more supervised playing, more social services of all categories. But, above and beyond all, stands the crying necessity for better homes.

The housing of the Negro throughout the United States constitutes a major national disgrace. In Harlem—and every large industrial city has its own "Harlem"—a large community of men and women is forcibly confined within the radius of a few blocks and compelled to occupy old, filthy, rat-infested tenements, long abandoned by whites. For these filthy holes, vile places of habitation which breed poverty, disease and crime, the Negroes, the poorest in the population, must pay exorbitant rentals, rentals which are beyond their earning power and which the accommodations do not warrant, a fact which rightly embitters them exceedingly. Similar property located in other sections of the city does not fetch such handsome and outrageous profits. Segregated in ghettoes, the colored people are everywhere at the mercy of rapacious and unscrupulous landlords, who, taking advantage of the fact that their unhappy tenants are virtual prisoners, exploit them to the utmost. Given such a set of evil conditions, so unwholesome an environment, coupled with financial insecurity and social inferiority—what may one expect other than delinquency among the young, and general character disintegration in the community? Such a situation affecting about twelve million of our colored citizens is a standing reproach to the conscience of the nation and to our democratic institutions.

Though injustice to the Negro constitutes a serious threat to the entire citizenship, to us Jews it brings a special challenge because it involves an added danger. Any oppressed group is fertile soil for anti-Semitic propaganda. Rabble rousers have not overlooked the fact that among the owners of so-called colored property are many Jews. Their efforts to stir up anti-Jewish prejudice have been unhappily quite successful despite the

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opposition of the leaders of the race.

The Negro housing problem calls for government aid. The Federal Government is slowly but surely taking the entire matter of housing for the under-privileged and low income groups from the hands of private capital. In the case of the Negro, the process should be accelerated because the need is desperate and immediate. The government should inaugurate in New York City and in every industrial city large-scale housing projects for Negroes, to afford them decent living quarters at rentals low enough to meet their income and purse. That this is a duty well within the sphere of the Federal Government is obvious from the fact that New Yorkers did not create the Harlem ghetto. Colored people flocked to the city as they did to other Eastern cities for the same reasons whites did, in search of opportunity and advancement.

But legislative action alone cannot solve the problem of social justice to the Negro; a special duty rests upon our religious organizations to create the spiritual conditions necessary for its solution. It is a melancholy fact that, despite eloquent pulpit pronouncements concerning human brotherhood, churches and synagogues enforce a more extreme measure of discrimination against the Negro than do the arts and sports. Organized religion should not only proclaim equality but boldly defend the rights of the Negro to the enjoyment of identical standards and opportunities with the whites, and publicly demonstrate the gospel of brotherhood and equality whenever opportunities present themselves.

Anti-Negro prejudice, like anti-Semitism, is chiefly a matter of human emotions and not amenable to logic or reason. Ministers must, therefore, attack the evil at its source, the human heart, and strive to remove the innate prejudice, the sub-conscious feeling of racial pride and arrogance which reside within the breasts of most whites. Just laws are necessary and practicle steps imperative to ameliorate the wretched lot of the Negro. But education and training are even more essential, and here religion must play, as it can, a decisive role. Unless our emotions, our attitudes are re-educated and re-directed, unless prejudice against colored people is uprooted, life for the Negro will continue to be intolerable. In addition to attacking the problem from without, by removing concrete inequalities, we must fight against it from within, by purging our souls of the wicked and delightful feelings of race superiority.

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Immigrants By Conviction

By Martin Gumpert, In Survey Graphic

The simple act of crossing the threshold of an American consulate can revolutionize the entire existence of an emigre. When those of us in middle life stand at one of these outer gates of the New World, as I did six years ago, heavy bundles of memories weigh us down. For us migration is an enforced process with but one meaning. It is the last stretch of a long road of sorrow and uprooting. One flees across the borders of Europe into exile merely to gain physical safety. But when one later ventures across the ocean, it is to end the state of flight. When one covers thousands of miles to some community in a new continent, it is to make friends, to establish a household, to become a citizen.

We have been preceded by millions, disappointed and hunted, rebellious and hungry for joy. They settled the coasts, drove their axes into the forests, navigated the streams, plowed the fields, founded cities and states, created liberty and power for themselves. They began to love the soil that bred their children. The mysteries of the vast plains and heights entrusted to them intoxicated their hearts. From the Old World they brought their tools and customs, their vices and their faith. They had to multiply, to maintain and organize themselves. But they soon found that time and space, weather and wind, followed a rhythm that was new; that their colonial civilization meant hindrance as well as progress; that this was a land of its own; shaping faces, changing looks, language, gait; changing men's food and men's thoughts.

Here were all the elements—wealth, mental growth, historical traditions, and the innate creative values—of a strong young nation. It was through this revolutionary process of forgetting and reshaping, of melting down and creating anew, that there arose—America.

We newcomers have come late. We have come laden with all the distress of a lost battle, with much doubt and false arrogance, much useless and foolish ballast valued by us even in the discard, with nothing but our naked lives. Ignorant of the language and of the country, penniless and presumptuous, we arrive with our needs and claims in America's moment of crisis. We may have thought we had much to give and soon find ourselves more helpless than beggars, because we are not used to begging.

The transformation of the European into an American is a harsh experience in the twentieth century. We are difficult arrivals. Few of us know how to till the soil; few are masters of a craft. We shelter libraries and phonograph records in our much too narrow rooms, and we cling fondly to the pleasures and arts amid which we have grown up. With every fiber we are still tied to the tragedy beneath which Europe is collapsing and, perhaps correctly, we regard its issue as crucial to the destiny of this new land.

I had never heard the word "affidavit" until the year I set out for the American consulate in Berlin. It is one of those terms without which we seem to be able to get along very well, until the day when we are given to understand that our life depends on one. An affidavit is a sworn declaration by a United States citizen to the effect that he welcomes a certain would-be immigrant and will see to it that said immigrant does not become a public charge. Without such a document a consul will not even look at you. It is most effective when given by close relatives on the other side. Without such I had resorted to the aid of whatever Americans I knew. I wrote letters into the unknown, sensing keenly that the favor I was asking was something of an imposition. For it involved various annoyances—visits to notaries, detailed financial statements, forms filled out and, not least, despite my assurances, secret apprehension at an invitation carrying such responsibility.

Surely the American consular officials are today the world's most skilled experts in misery. At the time, late in 1935, there was not yet the panic of headlong flight, only the unrest of planned retreat. You had to line up as for a military inspection. Even the hours of waiting were part of the routine. A motley crew gathered on the long benches — sorrowful people with fear and suffering in their eyes. Your name is called and there begins the circuit of the many tables at which you were measured, registered, questioned.

All of a sudden you may face an almost insurmountable problem that you must solve for yourself. The legions know their misfortune. But the "passport cripples" learn of their terrible disfigurement only at the consulate. Chance occurrences that you had hardly sensed suddenly develop into vicious menaces to immigration. A missing finger, a stiff knee, some insignificant defect to which you have long become adapted—and instantly of-

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ficial eyebrows knit in a dubious frown; you are likely to become a statistical minus quantity.

The most heinous crime, of course, is poverty; and this is hard to overcome when the country you wish to leave has already seized all your earthly goods — sadistically permitting refugees to escape with little more than their bare hands. As a German citizen, for example, you are not permitted to own any foreign exchange; but you have to prove to the American officials at the consulate that you possess the small amount that will keep you from starving immediately after you land. I helped myself out of this unpleasant situation by first going to London—that was then still possible—and arranging with friends that some money would be placed at my disposal on reaching New York. Thus I possessed something that did not yet belong to me, and so I evaded the legal pitfalls.

Emigration from states that persecute law-abiding citizens, instead of protecting them, has something about it inevitably demoralizing and fraudulent. That was true even in 1935, and it was to grow progressively worse. Anyone who wanted to get out, or to get in somewhere, was already suspicious in his own eyes. And this mass cultivation of bad conscience is a component part of political terror. Under it even a passport becomes for the confined peoples a mythical symbol of fear and torment.

The formalities indulged in by the American immigration authorities were based, I found, on entirely different motives. Their aim was not torture and persecution but protection. Perhaps most accurately the procedure may be compared to the initial stages attendant upon taking out life insurance. The risk to America is calculated on the basis of probability; the immigrant's physical, social, and economic capacities are estimated. It is a primitive aptitude test—a test that is imperfect and does not exclude possible individual hardships.

Each of us must have been somewhat taken aback when, at the end of all the formalities, we were asked to sign a sworn declaration that we were not insane, had never engaged in prostitution, and had no intention of assassinating the President of the United States.

In Europe such possibilities and intentions would never be left to the statement of a simple citizen; indeed, any public denial of all these vices and felonies would make you suspect. Everyone is secretly watched and the mere mention of a suspicion is almost counted an indictment. Lies and false alibis, traditional instruments of European public life, are rightfully regarded as crimes in America. In Europe, every oath and public proceeding has something ceremonious about it. In America, any drugstore notary public will make a declaration binding for 25 cents. For in America a man's word still has value; and to trust it in a land where there is no police registration and where there is a maximum of personal liberty is one of the main pillars of public order. Occasional abuse is tolerated rather than a police regime, with its greater measure of insecurity that springs from destruction of morale.

What does the emigre take along with him? In the mid-thirties we still had our choice. It takes a curious brand of heroism for a family voluntarily to surrender its house furnishings. Ours were packed into huge wooden crates. A few months after our arrival, when we thought we could dare the risk of a home of our own, we had the crates opened. The past crept out weirdly with its double meaning of familiarity and horror.

When at last the pieces were set up, trimmed and sawed down a little—a scratch here and there—we might just as well have been sitting in Berlin listening to the strains of the Horst Wessel song coming in from the street. Objects have a kind of eternity and tenacity and sadness that never clings to men. Objects that are out of place, that do not belong to the background, spread a kind of metaphysical disorder and indictment that can become hard to bear. The thing to do, clearly, is to throw all ballast overboard and tolerate only whatever can be useful in the work of reconstruction.

Of course it feels good to take along shirts and suits and ties, but their cut may long keep the alien seal on the immigrant. It is easier to change his residence than his appearance and his everyday clothes. That external transformation can proceed but slowly. When the socks first begin to show holes, when the first pair of shoes is bought, the first new hat acquired —these are way-stations in a mysterious metamorphosis that penetrates into every pore of his being —until at last, after a long period of contemplation and readjustment, he makes up his mind to buy an American tie. He who can manage to wear an American tie is a citizen beyond doubt.

The more favored immigrants bring along small objects of value. A gold cigarette case or a good camera have a fixed relation to rent bills and cafeteria checks—they are realizable subsistence.

In the middle class sense emigration represents a bankruptcy, a degradation. Unless the newcomer happens to be an Einstein, he is deprived of all his marks of rank and left only with the opportunity to regain them under completely changed circumstances. To adventurers this offers a tremendous fascination. But we are not all ad-

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Nonetheless it would be ungrateful to deny the tremendous stimulus brought on by emigration. Many of us over there were what many of you are over here—dead men who walked, lives lived in a vacuum, adding machines, robots. We all plainly suffered from a neurosis of civilization that consigned adult men to premature old age at the very prime of their life. But once we were ruthlessly put into the street, the elements of youth were revitalized; we had to learn all over again, had to exert effort, skip a generation, and find our way in a modern life in which heretofore we had played but the role of pensioner.

Once here, this exciting challenge reaches much farther. It is not merely a matter of fighting against time but against space. The mails take longer; the walk from home to the baker's is stretched; twilight is shorter; the seasons have strange durations. Population masses are arranged in new patterns; the land is administered and provisioned under completely changed conditions. An unaccustomed system rules the work-day and its leisure; one finds oneself caught up in an utterly different biological circuit. And it is precisely these things, of which the ingenuous immigrant hardly grows aware, that become of the greatest importance to his ability to adapt himself. Only patience, will power and flexibility will adapt cells that had begun to harden in Europe to the new metabolism.

All this begins with the trip across the Atlantic. The ocean is of unimaginable bigness and solitude. Watches must be set anew every day; and each time the sense of unbridgeable leave-taking grows. We are overwhelmed by the cosmic structure within which we move, insignificant and temporary points.

A bluish line appears on the horizon—America. Ships heave into view, the Stars and Stripes fluttering from their masts. The engines, certain of their goal, relax reassuringly, but excitement seizes the passengers. There, suspended in gentle mist are the pinnacles of Manhattan castle, like a fata morgana. The customs tender approaches. We clutch our papers as though we might lose them even now. We line up to await the arrival of the immigration officer, hearts beating in our throats. At long last he imprints our passport with the stamp of promise. Still under the impress of the vast wave-rippled emptiness of the ocean, we march down the gangplank on to one of the huge Hudson piers.

New York is of a savage and entrancing beauty the like of which exists nowhere else. From its dreary grid of streets, with numbers instead of names, with vast stretches of monotonous ugliness, burgeon giant structures—hospital and bank palaces—craters of a gigantic imagination in the wilderness of slums.

The fine cities of Europe are all frozen around their historic cores. Perfect in form, they rest in their settings, having given up the struggle between hewn and unhewn stone. But New York still trembles under the impact of a creative earthquake that is changing the face of the city from year to year. Ramshackle dilapidation is torn down; steel girders and concrete slabs rise into new structures for life and work; parks are wrested from the rocky soil; boldly and gracefully bridges arch across waters and chasms; the network of roads is expanded and woven ever more tightly; tunnels and rails burrow deep into the earth. As yet the story of the creation of New York knows no seventh day of rest, no looking back upon its achievements with satisfaction. In no other city on earth is the impression so strong that architectural monuments are in the making which for centuries will epitomize man's present stature and faith, as did once upon a time the Roman Coliseum and the Gothic cathedrals.

We had expected a desert of stone and found a chaotic dream in stone, more fabulous than the keenest imagination could have conceived, afflicted with splendor and misery, with nightmare and magnificence—all this set against one of the loveliest backgrounds seen anywhere. One of the city's most touching qualities is that it does not know itself how strangely beautiful it is.

New York is also a border town of the Old World; a huge Ellis Island where the advance guard of European misery assembles. Yet this huge waiting-room in the pursuit of happiness has been purged and ordered, resolutely, unsentimentally, humanely.

(Continued Next Week)

A Hand Towards Self-Help

By Ethel Ostry, of Montreal, Executive Secretary, Child and Family Welfare Departments, Federation of Jewish Philanthropies

The Child Welfare Department of the Baron de Hirsch Institute, Federation of Jewish Philanthropies, needs some homes for its dependent and neglected children. The story below is one of our many cases. If you can give hospitality to a child, please let us know by writing to the Child Welfare Department, 2040 Bleury Street, or by telephoning Lancaster 4111 for a personal interview.

Sammy is a very lovable child, five years of age, whose mother died when he was three years old. Then his father moved into a rooming house where a kind landlady took care of the boy during the day. Still, Sammy missed his mother very much, and he became doubly attached to his father. Every day, he would wait eagerly for his father to return from work so that he could sit on his knees and listen to him tell stories.

But, as fate would have it, Sammy was destined to lose the love and affection of his father, too. His father, who was a presser by trade, well-known as a good worker and a worthy citizen, left work one day because of a heart attack. Several days later, Sammy was shocked to find that his father was first unconscious of his presence, and then pronounced dead.

What was to become of Sammy? He had no relatives. A neighbour suggested the landlady go to the Child Welfare Department, Baron de Hirsch Institute. The same day, a social worker called and made her acquaintance with Sammy. Investigation revealed that the boy was left alone in this world and that he needed the love and affection to which he had once been accustomed. The best substitute was given to Sammy in a foster home. Some months previously, a couple, well-known in the community, responded to our call for foster parents. These people lived in a congenial home and were in moderate circumstances. The husband was a presser, earning $35 a week. They had one little girl, two years of age, and were very anxious to have a companion for their daughter. Though they could not afford to give free board to any child, they could manage to offer the same privileges to a foster child as given to their own daughter, if they received payment of board for the child.

As Sammy was left destitute, the Child Welfare Department assumed responsibility for his maintenance. The social worker called at the home frequently to help guide the foster parents and to safeguard his physical, mental, and emotional well-being.

For

Chanukah

Give

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A $2,500 check to be used for one-year maintenance of more than 100 nurseries established in England by the Red Cross for the care of children under five who have been made homeless or orphans through aerial bombardment has been contributed by Aleph Zadik Aleph to the Red Cross.

U.S. Zionist Head Scores British On Jewish Army Plan

Announcing that the Jews of Palestine are ready to put into the field a military force of at least four divisions to fight alongside Britain against the common enemy in the Midle East, Judge Louis E. Levinthal, President of the Zionist Organization of America, speaking at Washington, strongly criticized the British Government for its rejection of the proposal to establish a separate Jewish army and for continuing in force the "infamous White Paper issued by the Chamberlain Government in 1939."

The Zionist President made this statement at a luncheon of representatives of the American press and radio, presided over by Emanuel Neumann, former member of the World Zionist Executive, who presented a comprehensive review of the situation in the Near East in relation to Palestine. The remarks of the two speakers were augmented by Simon Shetzer, Executive Director of the Zionist Organization of America, with an appeal to the press of the country to help give widespread publication to the Zionist claims.

Announcing that "The Zionists of America are about to reach important decisions regarding our future policy", Judge Levinthal stated that matters have reached a stage when "we may be forced to engage in public discussions, if not in acutal controversy, over Britain's sins of omission and commission."

Reviewing the repeated offer of military and civil cooperation in the conduct of the war on the part of the Palestine Jewish community, Judge Levinthal stated that "all the zeal and enthusiasm, all the remarkable contributions to the war effort made in that small country, all the faith, confidence and loyalty lavished on Britain has been requited with a coolness, with an indifference and with an attitude of non-cooperation which has wounded us deeply."

He specifically cited as an example of this attitude, the recent rejection, by the British Government after months and months of promises and delays the proposal for the establishment of a Jewish army to fight under its own banner alongside the British on the same basis as do the Czechs, Poles, Free French and others in defense of democracy.

Judge Levinthal emphasized the fact that of all the countries in the near East, little Palestine is the only one that has come forward with volunteers. Some 12,000 young Jews from Palestine enlisted and have seen service in many theatres of war, including Libya, Greece, Crete, Syria and even France.

The speaker reported that ever since the outbreak of the war, the Jews of Palestine have made repeated offers to put into the field a military force of at least four divisions. He pointed out that in September, 1940, the plan was approved by Prime Minister Churchill and that a distinguished officer was actually appointed to organize and lead the first Jewish division. However, hesitations and vacillations on the part of "men of small stature and narrow vision, officials and bureaucrats, afflicted both with timidity and complacency, at last succeeded in undoing what the Prime Minister, the greatest Englishman of his day had wrought. The Jewish army plan has been pigeonholed."

Judge Levinthal belittled the official excuse that the rejection of a Jewish army is due to a shortage of equipment. "We might have swallowed that a year ago. It is preposterous today when Lease-Lend material is flowing to the Middle East, where, according to all accounts, there are some 750,000 men under arms. I am unaware that Lease-Lend material was shipped from here with any tag 'Not to be used for a Jewish force.' The good people, he added, of this country who have appropriated the money and paying for it with increasing taxation did not intend that any discrimination should be practiced for whatever reason."

Judge Levinthal concluded his remarks with a statement that "we shall carry our appeal to the bar of public opinion. Through you who are assembled here, we address ourselves to the enlightened American public opinion and ultimately to the British people. We shall continue unflagging in our support of Britain's cause. Neither shall we neglect to fight with such means as we command for the cause of the Jewish people. We demand that an end be put to the humiliating treatment I have described. The Jews have been the most tragic sufferers of Hitlerism. We will not tolerate that they be regarded or treated as the unmentionable, or untouchables of contemporary history. Instead we demand that we be treated openly and publicly as friends and allies. It is the dictate of honor which must be heeded."

Private Jewish schools in Bratislava, formerly owned by the Kehillah, have been taken over by the administrators of the German schools.

Chanukah Greetings

J. Sternthal

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DEATHS

Ida Engelstein, aged 59 years, widow of the late Mendel Engelstein, died at the Jewish General Hospital on December 2nd. She is survived by two daughters, Mrs. Alex Goldberg and Mrs. H. Golden; one son, Ben.; three grandchildren; all of Montreal; and two sisters, Mrs. R. Faig, of Montreal, and Mrs. E. Rehkau, of Toledo, Ohio. Funeral took place from her home, 4747 Dornal Avenue, and shiva was at 3855 Hampton Avenue.

Michael Yarosky died on December 1st. He was the husband of Anna Greenberg, and father of Harry and Moe. Funeral took place from Paperman and Sons, 4081 St. Urbain Street. Shiva was at 5114 Park Avenue.

Civia Greenfield, wife of the late Abraham Greenfield, died on Thursday, November 27th. She is survived by one son, Haiman Greenfield; two daughters, Mrs. Abraham Leibovitch, and Mrs. Eli Hirschcovitch, of New York; seventeen grandchildren, and thirty great-grandchildren. Funeral was from Paperman's Funeral Parlor and burial at Beth Yehuda Cemetery. Shiva was at 4069 De Bullion Street.

Sarah Yetta Goodman, widow of the late Israel S. Goodman, died at the Royal Victoria Hospital on December 2nd. She is survived by five sons, Simon, Peter, Ben., Louis, Moe; three daughters, Mrs. Sol. Green, Mrs. Gerson Guttman, and Miss Bessie Goodman; and nine grandchildren. Funeral from Paperman's Funeral Parlors to Beth Yehuda Synagogue Cemetery. Shiva was at 785 Wiseman Avenue.

Fanny Wiseman, widow of the late A. Rudner, died at her home, 835 McEachran Avenue, on Wednesday, December 3rd, in her 56th year. She is survived by her children, Mrs. D. Muhlstock, Jack, Samuel, Michael, Eva, and Joyce; her sisters, Mrs. M. Zelicovitch, Mrs. A. Straker, Mrs. S. Eichenbaum; and five grandchildren. Funeral was from her home to Beth Yehuda Synagogue Cemetery.

IN MEMORIAM

Schecter—In loving memory of a dear husband and devoted father, Benny Schecter, who died December 19th, 1938.

The years may weep out many things,
But this day we part never
In memory of those happy days
When we were all together.
Ever remembered by wife and children.

BIRTHS

Born, at the Jewish General Hospital on December 5th, to Mr. and Mrs. B. Segal (nee Fay Solomon), a son.

Born, at the Jewish General Hospital, on December 7th, to Mr. and Mrs. Abe Zisman (nee Betty Bestretsky), a brother to Hershey.

Born, at the Jewish General Hospital, December 7th, to Mr. and Mrs. P. Elman (nee Bessie Katz), twin daughters.

Born, at the Jewish General Hospital, on December 8th, to Mr. and Mrs. David Shugar (nee Mattie Levine), a son, brother to Leonard.

Born, at the Jewish General Hospital, on December 7th, to Mr. and Mrs. Max Beiner (nee Sadie Winikoff), a daughter.

Born, at the Jewish General Hospital, December 8, to Mr. and Mrs. S. Lazer (nee Ray Sherman), a daughter.

Born, at the Jewish General Hospital, on December 3rd, to Mr. and Mrs. Allan Lipes (nee Celia Segal), a daughter.

Ruth Says:

"Thousands of visitors to the Hadassah Bazaar at the Mount Royal Hotel exclaimed over the corsetry booth featuring Ligne Lelong, Nu Back, and Gothic Foundation garments, with Mrs. Rose Singer in charge. Mrs. Singer, who raffled a Ligne Lelong model which was won by Mrs. H. Gertler, 4856 Victoria Avenue, is well known as a trained expert in corset fitting. At her shop at 5441 Park Avenue, she has the many figure-flatterers which were admired at the bazaar. The telephone is Calumet 8648."

• MONTREAL MEETINGS •

● **Ezras Noshim Talmud Torah:** At the home of Mrs. H. Heller, 32 Joyce Avenue, Rev. Pincus Hirschpring, of the Lublin Yeshiva, related a few heartbreaking incidents he had witnessed in war-torn Europe and said that he was happy to be here and to know that there are women who give their time and financial aid to a Talmud Torah where over one hundred boys and girls receive free Hebrew tuition. Mrs. I. Weisberg, treasurer, thanked the speaker. A gift of $10 from Mr. and Mrs. S. Lupovich, Lajoie Avenue, in honor of their son Jack's bar-mitzvah, was acknowledged.

News for this column is accepted with the understanding that it is not to appear in daily newspapers before Friday of the same week. Items that do appear in daily papers before the Review goes to press will be omitted.

● **Miss Lillian Singer,** of Los Angeles, California, president of the Los Angeles Chapter of Junior Hadassah, is in Montreal visiting her cousins, Mr. and Mrs. William Cooper, 5406 Vanutelli Avenue. Miss Singer represented the Pacific Coast at the National Convention of Junior Hadassah recently held in Boston where she was elected a member of the board.

● **Hadassah:** Raffle winners at the Palestine Bazaar were: mah jong set, Mrs. H. Timmerman, 17202; kit, Miss Fannie Berson, 6942 (claimed); bracelet, Mrs. A. Naimark, 18001; $10 war saving certificate, Mrs. M. Gradinger, 23021; hat, 19606 (claimed); brassiere, Mrs. G. Solomon, 18653; dress, Mrs. B. Tannenbaum, 23351; footstool, Mrs. F. Spires, 4036; jacket, 26020; end table, L. Stein, 19070 (claimed); coffee-maker, 26148; watch, Mrs. P. Dover, 27376 (claimed); clock, A. Kastner, 24716 (claimed); permanent wave, Mrs. H. Golt, 23099; cake, Mrs. L. Wertheimer, 20667 (claimed); pyjamas and dressing gown, Mrs. M. Lasker, 12689; dress, Mrs. I. Namerow, 21018; skirt and vest, Mrs. M. H. Halperin, 14851; floor lamp, I. Finkelstein, 10589; table lamp, C. B. Fainer, 9525; comforter, Mrs. Betty Ptasky, 28870 (claimed); doll, Mrs. Esther Auerbach, 26894; silver butter plate,

NOTICE

In order to insure delivery during the mid-year season when the mails are over-loaded, this paper will go to press a day early for several weeks. Therefore, material for publication in the Review must be in the Montreal and Toronto offices not later than MONDAY, at 5 p.m. for publication in the issues of December 19th, 26th and January 2nd.

Mrs. I. Asner, 8604; candelebra, Mrs. B. Perelmuter, 28444; ski jacket, Mrs. J. Yosipovitch, 25532; girdle, Mrs. H. Gertler, 29951; hostess gown, Mrs. H. Morantz, 8889 (claimed); lamp table, Beth Waterman, 7514 (claimed); vase, Mrs. L. Deitcher, 26630; silverware, Mrs. J. Gross, 4754; pilot suit, A. Silverstone, 6185; mirror, Mrs. J. Rosenthal, 27339; permanent wave, A. Silverstone, 14107; dress, Mrs. A. Cohen, 18229; windbreaker, H. T. Garfinkle, 28113; silver tray, Mrs. J. Schwartz, 11601 (claimed); locket, Miss Vita Naturman, 18531; $5 cleaning service Miss Diana Jurist, 26962; suit Mrs. M. Ryan, 1140; suit, Samuel Ellis, 664; embroidered picture, Bea Skolnick, 18889 (claimed); coat, Helen I. Smith, 5275; perfume tray, Mrs. M. Lewis, 6621; doll, Charles Akman, 25698 (claimed); bedroom chair, Miss Naomi Surchin, 27173; chair, Mrs. L. Diner, 6853; bedspread, Miss Florence Klein, 20574 (claimed); housecoat, Mrs. A. Nagy, 5463; radio, Leon M. Fischel, 28539 (claimed); quilt, Mrs. S. Myers, 2340 (claimed); iron, Mrs. B. Rubin, 16051; bonbon dish, Mrs. H. Yanofsky, 27403; silver tray, M. Bandel, 13158; Arch-Aid shoes, 23443; suit length, V. Leblanc, 2977; coffee table, Mrs. Gerry Lobel, 19516 (claimed); overcoat, Mrs. J. Springer, 4653; coffeemaker, Mrs. L. Lefcort, 1533; entrance prize, 7602.

● **Canadian Jewish Congress:** To accommodate the overflow of visitors going to see refugees in the Refugee Camp at Ile aux Noix, Quebec, the United Jewish Refugee and War Relief Agencies has hired cottages near the Camp to provide quarters where refugees may receive such visitors. The authorities provided one cottage for such purpose but on some week-ends the great number of visitors had made this insufficient. Saul Hayes is Agencies director.

● **Congregation Shaar Hashomayim:** Dr. H. Abramowitz, Rabbi, December 12th, services at 5 p.m.; Sabbath services at 9 a.m.; Mincha at 4:45 p.m.; Maariv at 5:25 p.m. Sermon: "A Positive Attitude Towards Judaism." Services under the auspices of the Masonic Lodges, St. George's Lodge No. 10 Q. R.; Ionic Lodge, No. 54, Q. R.; Corinthian Lodge No. 62, Q. R.; and the Lodge of the Covenant No. 108, Q. R., heard Dr. Abramowitz speak on "Answering The Call"; also Cantor Nathan Mendelson, and choir directed by Cantor Herman Semiatin. Mrs. M. N. Fineberg played the organ. In the Junior Congregation, Chazanim were: Peter Bronfman, William Levy, David Robinson, Charles Solomon. Called to the Reading of the Torah were: Alan Finestone, Teddy Livingstone, Gerald Shulman, Morton Shulman. The Haftorah blessings and the Haftorah were read by Martin Dodick and Irwin Schneiderman in celebration of their bar-mitzvah anniversary. Carmel Schwartz explained the Sedra and Herbert Marks opened the Ark. Adult Education first session is Wednesday, December 10th, at 8 p.m., leadership of Samuel J. Leibowitz, for study of the structure and contents of the Prayer Book. Men and women invited. Annual Chanukah Choral service takes place on Sunday, December 14th, at 8 p.m. Sermon by the Rabbi. Reception.

● **Temple Emanu-El:** Mrs. Sydney Isaacs, Aberdeen Avenue, was hostess at a tea for the internees who are living here.

● **Jewish Laurentian Fresh Air Camp** annual meeting takes place at the Mount Royal Hotel on Tuesday, December 16th, at 2.30 p.m. Mrs. Gershon Levi will speak. Refreshments in charge of Mrs. J. L. Adelstein assisted by Mesdames M. Segal, M. Schneiderman, I. Moscovitch, H. Bronfman, H. Bazar, Belle Ellison, I. Namerow, H. Gertler, I. Bald, M. Leopold, William Rothman, A. Finestone, M. Shuchat. Mrs. S. Leopold will preside. Elections. Tea and entertainment.

● **Shaare Zion Sisterhood** Chanukah tea is on Wednesday, December 17th, at 2.30 p.m. Convenors: Mesdames D. Cummings, M. Richer, E. Abramowitz, with program supervised by Mrs. I. M. Konowitz. Choral singing of Palestinian melodies, Hebrew songs, and old Yiddish leider by Mesdames C. Golfman, S. Shuster, H. Kirsch, I. Shapera, C. R. Gross, M. Williams, A. Gold, L. Rosenbaum, J. Singer, N. Stienberg, N. Ross, M. Nueman, S. Rosenthal, E. Abramowitz, D. Feldman. A play, written by the cast, "Mothers Of The Past", will be given by: Mesdames H. Brull, L. Stien, D. Feldman, S. Shuster, I. Shapera, N. Stienberg. Refreshments. Friends welcome.

● **Three Rivers Hebrew Ladies Club** met at the home of Mrs. J. Gasco, Bonaventure Street, Mrs. M. Salomen presided; Mrs. L. Steinman read the minutes; Mrs. J. Fisher gave the vote of thanks.

● A gift of approximately two thousand fur-lined vests to the crews who man the mine-sweepers, trawlers and other small craft of the Royal Navy is being presented as the result of co-operation between the manufacturers, retailers, and members of the Furworkers' Union of which Albert Roy is general vice-president. At a meeting of Locals 66 and 67, he appealed to the workers to give their time and every man and woman voted in favor. Manufacturers are giving materials and findings, use of shops and machines, and power. Retailers are giving old fur coats taken in trade. Garments will be divided between men of the Royal Navy and the Royal Canadian Navy. Volunteers are asking for contributions of coats and several merchant seamen have picked up the coats and taken them to the depot. Retailers willing to cooperate are asked to send coats to 315 St. Paul Street, or get in touch with Harris Silver, 1454 Peel Street. Holt Renfrew and Company, Ogilvy's, John Henderson Company are among those co-operating.

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Social Notes—Montreal

Mrs. Abe Bronfman, Westmount Avenue, is in New York, visiting her son-in-law and daughter, Mr. and Mrs. J. H. Butler.

Mr. and Mrs. Sol. D. Silberstein, of New York, spent a few days visiting their son-in-law and daughter, Mr. and Mrs. Edward Barkoff, Grosvenor Avenue.

Miss Elvira Gomez, Lincoln Avenue, is visiting relatives in New York.

Mrs. Morris Ryan, who visited her brother and sister-in-law, Mr. and Mrs. H. Hart, Olivier Avenue, has left to spend the winter in Ivry.

Mrs. Maurice Levy, Lincoln Avenue, is visiting her son and daughter-in-law, Mr. and Mrs. M. Levy, in New York.

Mrs. A. Goldman, Metcalfe Avenue, has returned from New York where she visited her sister, Mrs. H. Mendelsohn.

Mrs. Joseph Fineberg, Western Avenue, is visiting relatives in New York.

Miss Frances Alexandor, of Victoria, B.C., is visiting her uncle and aunt, Mr. and Mrs. A. J. Alexandor, Drummond Street.

Joan and Rowan, children of Mrs. Philip Joseph, Sherbrooke Street West, have left for Los Angeles, Cal., and Mrs. Joseph will leave on December 15th to join them for the winter.

Harry Batshaw and Dr. Anne T. Batshaw, Anwoth Road, spent several days at Four Season's Lodge, Ste. Agathe.

Mr. and Mrs. David Cracower, Victoria Avenue, left to spend several days in New York.

Mrs. S. M. Ogulnick and Mrs. J. Elkin will be at home in honor of Mrs. F. Victor Ogulnick, of London, England, daughter-in-law of the former, on Saturday afternoon, December 13th, from 3.30 to 6 o'clock at 132 Arlington Avenue.

Miss Minda Bronfman, Belvedere Road, entertained at dinner prior to the McGill Junior prom. Those present were: Misses Henrietta Asch, Reta Greenberg, Marylin Matts, Doris Kart, Rhoda Razminsky, Elika Spector, Doreen Hyams, Helga Cahan; and Lewis Manolson, Herschell Victor, Herbert Solomon, Stuart Cooper, Howard Cooper, Gerald Schwartz, Herbert Freedman, Jack Cummings, and Harvey Brazer.

Mrs. Michael Greenberg, Renfrew Avenue, entertained at a cocktail party for Miss June Rosenfeld, of St. Paul, Minn., and Saul Hendelman, whose marriage takes place this month.

Mrs. David Echenberg, of Sherbrooke, Quebec, spent a few days with her brother-in-law and sister, Dr. and Mrs. S. J. Usher, Wilson Avenue.

Mr. and Mrs. Jack Shacter and family, Grovehill Place, are spending two weeks in Ste. Agathe.

Miss Ida Broidy, of Pictou, N.S., who visited her brother-in-law and sister, Mr. and Mrs. B. Rubin, Vendome Avenue, has left for Vancouver, to visit her sister, Mrs. Harold Wilanski.

Mr. and Mrs. B. Brownstein, Wilderton Avenue, entertained in

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celebration of the engagement of their son, Gerald, to Miss Shirley Lupovich, Lajoie Avenue.

Mrs. Morton Lewis and daughter, Ellen Joy, of Boston, Mass. are visiting her parents, Mr. and Mrs. A. Weiss, Grovehill Place.

Mrs. S. Bresler and Miss Frances Bresler, of New York, are the guests of Mr. and Mrs. Samuel S. Koenig, Marcil Avenue.

Mrs. Percy Hermant, of Toronto, was the guest of Mr. and Mrs. M. Chorney, Grovehill Place.

Miss Anne Shapiro, Addington Avenue, has returned from Albany, N.Y., where she spent several weeks, visiting her brother-in-law and sister, Mr. and Mrs. Sylvan Leff.

Mrs. Charles Asch, Dufferin Road, is spending ten days at Four Seasons' Lodge, Ste. Agathe.

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Mrs. W. Shenkman, of Ottawa, visited Mr. and Mrs. Adolphe Weiss, Grovehill Place.

Mr. and Mrs. William Richter, Cote St. Luc Road, spent a few days at Four Seasons' Lodge, Ste. Agathe.

Mrs. Nat P. Gordon, Grand Boulevard, is spending ten days at Four Seasons' Lodge, Ste. Agathe.

Mr. and Mrs. Irving H. Scott, Lacombe Avenue, entertained at an evening party. Mrs. George H. Scott poured the tea, assisted by Mrs. Louis Silverstone and Mrs. H. Feldman.

Mr. and Mrs. Jack Corber, Durocher Avenue, spent a few days at Four Seasons' Lodge, Ste. Agathe.

Miss Beatrice Pont, Dollard Avenue, has returned from the United States where she spent the past three weeks visiting relatives and friends.

Mrs. H. S. Fineberg, Jeanne Mance Street, spent a month visiting her son-in-law and daughter, Mr. and Mrs. Philip Rubenstein, of Rochester, N.Y.

Mrs. L. O. Kalman, 117 Mount Royal West, has left for an extended trip to San Francisco and Arizona, where she will visit her sister, Mrs. G. Gold, and other relatives.

Mr. and Mrs. B. Garson, Willowdale Avenue, spent a few days at Ra don, Quebec.

Miss Stella Kahan, of Ottawa, has returned home after visiting Mr. and Mrs. Harry Grover, Querbes Avenue.

Mr. and Mrs. A. L. Silverton and son, Robert, have returned to Springfield, Mass., after visiting her parents, Mr. and Mrs. William Ziff, Villeneuve Street West.

Miss Peggy Weisberg, Park Avenue, who spent the past two months in Portland, Maine, and Boston, Mass., has returned home.

Mr. and Mrs. B. Karpman, 922 Wilder Avenue, were hosts at a family dinner at the Bucharest, in honor of their son, Murray, who celebrated his bar-mitzvah Mr. and Mrs. D. Piamenov, parents of Mrs. Karpman, also celebrated their golden wedding anniversary. Out-of-town guests were Mr. and Mrs. L. Meyerovitz, of Drummondville, Quebec; and Mr. and Mrs. S. Passman and daughter, Yvette, of Scranton, Pennsylvania.

Mr. and Mrs. S. Berish, Casgrain Avenue, entertained in celebration of the engagement of their daughter, Tessie, to David, son of Mr. and Mrs. J. Routtenberg. Covers were laid for twenty-fi[illegible]. The table was centered with ro[illegible] pompoms and autumn leaves. Present were: Mr. and Mrs. J. Routtenberg, Mr. and Mrs. B. Cohen, Mr. and Mrs. M. Routtenberg, Mr. and Mrs. H. Cohen, Dr. and Mrs. M. Mayoff, Misses Rae and Sarah Routtenberg, Mrs. H. E. Berish, Mrs. A. Berish, Misses Lea Berish, Gilda Berish; Simpson Ross, William and Ralph Berish, Simpson Berish, and Mrs. J. Cohen.

Mrs. Abe Gordon, 4111a St. Lawrence Boulevard, entertained at a tea given in honor of her cousin, Miss Lillian Moscovitch, a bride-elect of December 21st. The bride-to-be was presented with a smoker. Guests present were Mesdames D. Moscovitch, S. Solomon, H. Diamond, M. Moss, B. Moscovitch, M. Uriash, N. Nadel, M. Hoffer, N. Itscovitch, Misses Bertha Elias, Bertha Solomon, Anne Solomon, Mary Itsco-

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vitch, Leah Iacovitch, Lily Itacovitch and Polly Iacovitch. Mrs. H. Diamond assisted in serving.

Miss Ida Nevitt, St. Urbain Street entertained at a tea for her sister, Miss Lottie Nevitt, a bride-elect of January, Mrs. J. Cohen pouring the tea at a table decorated with American Beauty roses, white tapers and satin ribbons; and Mrs. Louis Wolfe, Queen Mary Road, gave a tea.

To honor Miss Bertha Silver, a bride-elect of December 25, Misses Jeanette Urdang and Eva Cohen gave a luncheon presentation at the Mount Royal Hotel; Miss Anita Schachtman, Waverley Street, evening presentation; Mrs. Jack Stern, tea presentation at Eaton's; and Mrs. M. Bonder and Misses Sarah and Anne Silver, tea presentation.

Entertainments in honor of Miss Lottie Nevitt, whose marriage to Ruby Tepper takes place next month, were given by: Mrs. Samuel Berlin, Darlington Avenue, afternoon and evening teas; Mrs. Ben. Morris, Clarke Street, tea; Mrs. B. Basbolm, Durocher Avenue, tea and evening; Mrs. Harry Tepper, Clarke Street, tea; Mrs. Jack Guralnick, Cartier Street, tea; Mrs. Myer Levinson, Fairmount Street West, tea; Mrs. Louis Grossman, dinner and theatre; Mrs. Leo Tepper, Colonial Avenue, tea; Miss Min Codas, Jeanne Mance Street, tea; Miss Ida Nevitt, St. Urbain Street, tea; and Mrs. M. Nevitt, St. Urbain Street, tea.

Mr. and Mrs. I. Shaffran, Dollard Avenue, entertained at a cocktail party at home and at a dinner presentation at the Samovar in honor of Mr. and Mrs. J. Mandelbaum, who are leaving to make their home in New York. Others who entertained for them were: Mr. and Mrs. I. Simmerman, Wilder Avenue, cocktail party and dinner presentation; Mr. and Mrs. S. Gameroff, dinner and evening presentation; Mr. and Mrs. P. Falner, McEachran Avenue, evening presentation; Dr. and Mrs. L. Eidinger, evening presentation; Mrs. H. Shuster, tea presentation at Eaton's; Mrs. S. Bernstein and Mrs. I. Potechin, tea presentation at Eaton's; Mr. and Mrs. D. Migicovsky and Mr. and Mrs. H. Levy, dinner at the Tic Toc; Mrs. I. Zangville, dinner presentation; Mrs. I. Wachman, luncheon presentation at Eaton's; Mrs. M. Frederick, tea presentation; Mr. and Mrs. S. Caplan, dinner presentation; Mrs. J. Mandelbaum entertained at a farewell tea at Eaton's.

Mr. and Mrs. M. Shedlack, Van Horne Avenue, entertained at a dinner party in honor of their daughter and son-in-law, Mr. and Mrs. Joseph Dubin, on the occasion of their sixteenth wedding anniversary. The dinner tables were decorated with red and white carnations and covers were laid for thirty-five, those present being Mr. and Mrs. A. Arick and daughter, Beverley, Mr. and Mrs. P. Tobenstein and daughter, Marilyn, Mr. and Mrs. M. Goldwax, Mr. and Mrs. L. Keller and daughter, Bluma, Mrs. and Mrs. B. Shedlack, Mr. and Mrs. H. Smith, Mr. and Mrs. A. Pinchuck, Mr. and Mrs. J. Dubin, Mr. and Mrs. J. Wisenfeld, Mr. and Mrs. H. Zelikofsky, Mr. and Mrs. M. Ziderman, Mr. and Mrs. B. Caplin, Mr. and Mrs. S. Resin, Mr. and Mrs. R. Ptack, D. Dubin, and Miss Laura Dubin, daughter of Mr. and Mrs. Joseph Dubin. B. Shedlack gave songs and sketches; A. Pinchuck, songs; Miss Laura Dubin, piano solo and recitation; Mr. and Mrs. Resin, songs; Mrs. Joseph Dubin, songs and piano solos; Mrs. A. Arick, piano; and Beverley Arick and Bluma Keller, songs and dances. At the suggestion of Mrs. Wisenfeld money was collected for child refugees.

With the exception of Spanish, enrollment for all foreign languages in New York's high schools has dropped for the current term, with Hebrew falling from 2,617 to 2,365 and French losing 10,700 within the last year.

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DELUXE DESSERT

one glass of oil
two eggs
one-half glass sugar
three-quarters glass water
one-half teaspoon salt
two teaspoons baking powder
enough flour to make soft dough

Filling

one-half pound walnuts, ground
two ounces bitter almonds, ground
two large MacIntosh apples, peeled and grated
one-half to one cup cocoanuts
one-half cup raisins
two lemons, rind and juice

Mix thoroughly. Divide dough into three parts. Put one part at bottom of pan, half the filling, and sprinkle with sugar. Add another layer of dough, filling, and sprinkle with sugar. Then put the third layer of dough on, with or without ground walnuts, and sugar on top. Bake in a moderate oven, 350, until golden brown. Cut while warm.

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COCOANUT CAKE

½ cup butter
1 cup sugar
2 eggs
1¾ cups flour
¼ teaspoon salt
1 teaspoon vanilla
½ cup plus 1 tablespoon of milk
1 tablespoon baking powder

Mix all dry ingredients except baking powder. Melt butter and mix with dry ingredients. Add well beaten yolks of eggs and milk. Mix well and fold in stiffly beaten whites of eggs, vanilla and last, baking powder. Pour in well greased baking pan and sprinkle thickly with shredded cocoanut. Bake in oven 375° for thirty minutes. The flour should be sifted three times.

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MARRIAGES

Rabinovitch-Leibovitch

The marriage of Bernice, daughter of N. Leibovitch and the late Mrs. N. Leibovitch, Davaar Avenue, to William, son of Mr. and Mrs. S. Rabinovitch, Esplanade Avenue, took place on November 23rd, at Bnai Jacob Synagogue. Rabbi Ephraim Levy officiated. The bride was given away by her father and her aunt, Mrs. H. Speyer, of Brentwood, Maryland. The bride wore a white lace gown with long sleeves and a sweetheart neckline, the skirt extending into a long train. Her headdress was a crown of apple blossoms from which fell a full-length veil of white net, and she carried a white prayer book showered with white roses and lilies of the valley. Miss Lillian Leibovitch, sister of the bride, was maid of honor and wore a blue brocaded taffeta gown and a heart-shaped crown of sequins, and carried a large colonial bouquet of carnations with streamers. Arnold Rabinovitch, brother of the groom, acted as best man. Misses Ettie Finestone, Sarah Wolfson, Clara Britman, and Mrs. A. Rabinovitch were bridesmaids. Sydney Caplan, Nathan Bernstein, Kenneth Meyers, and Louis Rabinovitch were ushers. There were two hundred guests at the dinner.

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Pearlstein-Stallman

Mr. and Mrs. Harry Stallman, 5583 Durocher Avenue, announce the marriage of their daughter, Anne, to Jerome Pearlstein, son of Dr. and Mrs. W. E. Farbstein, of Pittsburgh, in Pittsburgh, Pa., on November 29th.

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APPROACHING MARRIAGES

Mr. and Mrs. Morris Berson, 4610 Jeanne Mance Street, announce the approaching marriage of their only daughter, Pearl, to Abraham Esar, youngest son of Mr. and Mrs. Morris Esar, to take place on January 4 at the Mount Royal Hotel.

ENGAGEMENTS

Mrs. A. Schwartz, 5444 St. Urbain Street, announces the engagement of her daughter, Ethel, to Sydney, son of Mr. and Mrs. D. Baskin, 5243 St. Urbain Street.

The engagement of Fay (Fannie) Greenberg, 5135 Park Avenue, daughter of the late Mr. and Mrs. L. Greenberg, to Samuel, son of Mrs. W. Schwartz, of Windsor, Ontario, and the late Mr. Schwartz, is announced.

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Social Notes — Toronto

Mrs. Fred Blum, of Rochester, N.Y., is visiting her sister, Mrs. Fred Oberndorffer, Palmerston Gardens.

Mrs. M. Mehr, Burnside Drive, has returned from Geraldton, Ont., where she spent six weeks with her son-in-law and daughter, Mr. and Mrs. Arthur Warren.

Major Gerald Franklin, of Montreal, now serving overseas with the Canadian Dental Corps, was promoted from the rank of captain. His wife, the former Vera Raphael, daughter of Mr. and Mrs. Ralph Raphael, Spadina Road, is living in Montreal.

Mrs. A. Simonsky, Brunswick Avenue, is visiting her son-in-law and daughter, Mr. and Mrs. Joseph Sweet, Hamilton.

Mr. and Mrs. Haskell Masters, of New York, are shortly taking up residence in Toronto again.

Pte. Sydney Roth, of Victoria, B.C., has returned after spending two weeks with his parents, Mr. and Mrs. Samuel Roth, Peveril Hill North.

Dr. William Garbe, St. Clement's Avenue, left to spend ten days at a convention in New York.

Mr. and Mrs. Daniel Temchin, of Detroit, motored here to spend a few days with Mr. and Mrs. Arthur I. Salem, Castlefield Avenue, and Mr. and Mrs. Arthur Krangle, Churchill Avenue.

Mrs. M. Gage and Jeffrey Gage, of Buffalo, spent a few days with Mr. and Mrs. Kenneth de Sola Joseph, 44 Lauder Avenue.

M. H. Centner, Rochester Drive, visited with Mr. and Mrs. George W. Cohen in Montreal.

Dr. and Mrs. L. Jessel, Palmerston Boulevard, have returned from Chicago, where they were present at the bar-mitzvah of their nephew, Sydney, son of Mr. and Mrs. Jack Lederman. Mr. Lederman is formerly of Toronto.

Mr. and Mrs. Joseph King, of Whitby, have left to spend the winter in California.

Miss Phyllis Wisoke, of Washington, D.C., spent a few days with Mr. and Mrs. J. Gutmann, 526 St. Clement's Avenue. En route home she will visit her mother, Mrs. A. Wisoke, in Buffalo, N. Y.

Mr. and Mrs. Samuel Gold and family, formerly of Roncesvalles Avenue, have taken up residence at 306 Lauder Avenue.

Mr. and Mrs. Louis A. Rogul, 1436 Queen Street West, have gone to Amarillo, Texas, where they will make their home.

Corporal David Ungerman, of Newfoundland, spent ten days of his leave with his parents, Mr. and Mrs. L. Ungerman, 215 Royce Avenue, before going to Halifax, N. S., where he will visit his uncle and aunt, Mr. and Mrs. Jack Mintz. He will then return to Newfoundland.

Mrs. D. Y. Kerman, of Winnipeg, Man., has returned home after spending a week with her brother-in-law and sister, Dr. and Mrs. Samuel Model, Wembley Road.

Albert Shaberman, 587 Dovercourt Road, has returned home after spending several months in the Maritimes.

Mr. and Mrs. Irving Seligman, 291 Roxton Road, have returned from Montreal, where they spent four weeks with their son-in-law and daughter, Mr. and Mrs. Ben. Luber, formerly Miss Lillian Seligman, of Toronto, and their newborn son, William Richard, brother to Dolores.

Mrs. Samuel Godfrey, Russell Hill Road, has returned from Chicago, where she spent several weeks.

Mr. and Mrs. H. Rotenberg and daughter, Lyla, of Rochester, N. Y., are visiting Mr. and Mrs. D. Goldhar, Grace Street.

Mrs. H. Etkin, Crawford Street, is visiting her son-in-law and daughter, Mr. and Mrs. Samuel Katz, in Buffalo, N. Y.

Miss Gertrude Rosenfeld, Markham Street, is spending a week in Detroit.

Jack Miller, Cecil Street, spent several days in New York and en route home visited his brother-in-law and sister-in-law, Mr. and Mrs. Samuel Katz, of Buffalo.

Mrs. M. Beder, Bathurst Street, entertained a few friends at an evening.

Mr. and Mrs. Herbert Caplan, Baldwin Street, were hosts to a few friends at an evening.

Dr. and Mrs. H. A. Lansberg, Kenwood Avenue, entertained friends at an evening.

Mrs. I. Levy, Balmoral Avenue, entertained at a family dinner for Mr. and Mrs. L. Paul, of Detroit.

Mrs. R. Gross, Richview Avenue, entertained to honor Miss Sophie Hoffman, a bride-elect of December 13th.

Miss Yetta B. Weisfeld gave a tea, honoring Miss Edith Goldenberg, a bride-elect of December 25th.

Mr. and Mrs. Maurice Cohen, Dowling Avenue, were hosts at a dinner party in honor of Mrs. Fred Blum, of Rochester, N.Y.

Mrs. Samuel Model, Wembley Road, was hostess at tea for her mother, Mrs. E. Pelly, and sister, Mrs. D. Y. Kerman, of Winnipeg.

Mrs. Nat. Laurie, Burnaby Boulevard, gave a dinner party for thirty guests in celebration of the nineteenth wedding anniversary of Mr. and Mrs. R. Gross.

Miss Helen Levy, Balmoral Avenue, entertained at a presentation evening in honor of Mrs. Irving Grossman, who was Miss Hannah Shanfield.

Mr. and Mrs. David Shapiro, Shields Avenue, entertained eighteen guests at a dinner to honor Mr. and Mrs. Bernard Seigel, formerly Miss Sybil Worth.

Miss Jean Kopman, 110 Hilton Street, entertained in honor of Miss Eva Erenberg, whose marriage to Al. Kopman, takes place on December 21st.

Mesdames A. Rabow, of Buffalo, M. Rose and K. Abrams, were hostesses at a shower for one hundred and ten guests honoring Miss Ruth Tate, whose marriage to Archie Seigel, of Hamilton, takes place on December 25th.

In celebration of their graduation from the Central High School of Commerce, the following were present at a dancing party: Misses Reba Zeldin, Rita Winer, Bernice Goldstein, Jean Bregman, Gloria Ross and Faye Goodfield; and Alex Serota, Samuel Myers, Morris Starkman, Herbert Perlmutter, R.C.A.F., Harry Magder, and Murray Pomerlan.

Complimenting Miss Lillian Nash, whose marriage to William Singer takes place in December, Miss Tillie Singer gave a personal shower; Mrs. B. Singer, presentation supper; Mrs. C. Sigel linen shower; Mrs. O. Skopitz, supper and bridge; Mrs. A. Lipshitz, presentation tea; Mrs. B. Pollock, presentation bridge; Miss Sadie Green, luncheon and bridge; Miss Rose Abel, luncheon and bridge; and Mesdames M. Reiken, L. Tishler, Z. Enchin, S. Shukyn, S. A. Albert, H. Silverman, S. Newman, I. Goodman, M. Goldman, A. Abkin, M. Rubin, D. Lapidus, B. Simon, D. Goldman, L. Starkman, L. Switzer, H. Lean, L. Rich, S. Goldstein, B. Pollock, E. Lean, and L. Betlach, bridge.

Mrs. B. Hoffman, 545 Euclid Avenue, gave a tea for her daughter, Sophie, whose marriage to Daniel David Dunkelman, takes place on December 13th. The guests were received by the hostess wearing black skirt and turquoise jacket and a corsage of red roses, assisted by Mrs. L. Dunkelman, mother of the groom-elect, in dusty pink and black skirt, and corsage of red roses. The honoree wore salmon pink chiffon and carried a nosegay of yellow roses and pink carnations. The tea table, covered with a point de Venise cloth, held pink candles and a bowl of pink and green carnations and white snapdragons. Those who poured were: Mesdames B. Gross, B. Rogow, of Philadelphia, and A. Resnick, their assistants being Mesdames S. Sharp, M. Dunkelman, K. Davis, Doris Senelnick, and L. Rumack, and Miss Rose Rogow. About one hundred and sixty-five guests called.

Hostesses for Mrs. Philip Marcus, who was Miss Gertrude Clayman, were: Mrs. H. Clayman, at tea; Mesdames B. Marcus, W. Sacrob, L. Lewis, and L. Freedman, miscellaneous shower; Mrs. O. Kling and Miss Rita Kling, presentation at the fashion show in Eaton's Georgian Room; Mrs. Leonard Wolfe (nee Honey Applebaum) tea at Arcadian Court; Misses Evelyn Marcus and Marion Kreiger, presentation luncheon; Mrs. H. Friedman and Misses Ruth and Bella Friedman, presentation bridge; Mrs. N. Kreiger, linen shower; Mrs. S. Levine and Mrs. J. Tenenbaum, presentation dinner and evening; Miss Mimi Eisenberg, presentation dinner and evening; Mrs. S. Shrott and Mrs. A. Phillips, presentation tea at Georgian Room; Mrs. S. Soloway and Mrs. G. Alter, presentation afternoon; Mesdames M. Clavir, M. Auerbach, H. Lepofsky, Y. Mannis, S. Reider, J. Silver, J. Lipson, S. Newman, A. Lepofsky, S. Lent, J. Godfrey, H. Griss, H. Lewis, and B. Uidowsky, presentation tea at Round Room; William Slucer, presentation theatre and evening; and Mrs. Ben. Anker, presentation theatre and evening.

In order to insure delivery during the mid-year season when the mails are over-loaded, this paper will go to press a day early for several weeks. Therefore, material for publication in the Review must be in the Montreal and Toronto offices not later than Monday at 5 p.m. for publication in the issues of December 19th, 26th and January 2nd.

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MARRIAGES

Kaplansky-Isenberg

The marriage of Margaret, daughter of Mr. and Mrs. S. Isenberg, College Street, to Louis, son of Mr. and Mrs. M. Kaplansky, College Street, took place on December 7th, Rev. K. Bernstein officiating. The bride was given in marriage by her parents. She wore a gown of white satin, embroidered with gold sequins, made on princess lines with long train and sweetheart neckline. Her long veil of tulle illusion fell from a tiara headdress and she carried pale pink roses and streamers. Miss Muriel Shapiro was maid of honor in pink and blue net with blue velvet jacket, and her bouquet was of red roses and streamers. Misses Minnie Solomon, in blue satin trimmed with net; Mary Rockfeld, in blue and black lace; and Bessie Rich, in blue taffeta, were bridesmaids, all wearing large brimmed hats and carrying nosegays of roses. Lillian Palman was junior bridesmaid in white satin made on the same lines as the bride, and carried an old fashioned nosegay. Melville Isenberg, brother of the bride, acted as best man, and the ushers were: Harold Isenberg, Charles Kaplansky and David Solomon. Dinner was served for two hundred guests. The bride's mother received in blue chiffon and lace, and a corsage of red roses; the groom's mother in black chiffon and a corsage of red roses. The couple left on a trip to Montreal and will live in Toronto. Out-of-town guests were: Mr. and Mrs. Fred Starkman, of Sarnia; Mr. and Mrs. Irving Sarnoff, of New York; Mr. and Mrs. Hy. Lindenbaum, of New Market.

Gold-Robins

The marriage of Evelyn, daughter of Mr. and Mrs. M. Robins, Macdonell Avenue, to Philip, son of Mr. and Mrs. M. Gold, Crawford Street, took place on November 23rd. Rabbi Samuel Sachs officiated against a background of white mums and palms. I. Dubinsky played the wedding music and Ben. Perlove sang "Because." Given in marriage by her parents, the bride wore a gown of white slipper satin, fashioned on classic lines, with long sleeves and silk marquisette yoke. Her long veil of tulle illusion was crested with a coronet of pearls and she carried a bouquet of Calla lilies. She was attended by her sister, Margaret, as maid of honor, wearing a powder blue taffeta gown made on long torso lines, with full bouffant skirt, and carried a nosegay of American Beauty roses. Ann Maxine Raphael, cousin of the bride, in a floor-length dress of pink taffeta and matching bonnet, was flower girl. Ben. Gold, brother of the groom, was best man. The bride's mother received in a gown of midnight blue, with silver accessories, and a corsage of pink roses and bouvardia; with the groom's mother who wore black crepe with gold sequins, and a corsage of Talisman roses. The couple left later on a trip to Quebec, and will live in Toronto. Out-of-town guests were: Mr. and Mrs. D. Frank, of Montreal; Mr. and Mrs. A. Robins, of Sudbury; Mr. and Mrs. A. Cornfield, of Goderich; Mr. and Mrs. B. Pearlman, of Lucknow, Ont.; and Mr. and Mrs. D. Grossman, of Hamilton.

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APPROACHING MARRIAGES

Mr. and Mrs. L. Stubbins, Rushholme Road, announces the approaching marriage of their daughter, Jean, to Samuel, son of Mr. and Mrs. J. Rotenberg, Bloor Street West, to take place on January 4th.

Mr. and Mrs. M. Nish, Palmerston Avenue, announce the approaching marriage of their daughter, Lillian, to William, son of Mr. and Mrs. B. Singer, Denison Avenue, to take place on December 14th.

Mr. and Mrs. Harry Tate, Rushholme Road, announce the approaching marriage of their daughter, Ruth, to Archie, son of Mr. and Mrs. S. Seigel, of Hamilton, to take place December 25th at Chudleigh House.

ENGAGEMENTS

Mr. and Mrs. J. Berenbaum, Euclid Avenue, announce the engagement of their daughter, Miriam, to Jack, son of Mr. and Mrs. M. Filman, Clinton Street, the marriage to take place shortly.

The engagement of Miss Betty Bergman, daughter of Mrs. Bergman and the late B. Bergman, Oxford Street, to Ben. Clairman, Borden Street, is announced.

Mr. and Mrs. S. Foreht, 73 Humewood Drive, announce the engagement of their daughter, Mollie, to William, son of Mr. and Mrs. S. Schreiber, of Hamilton, to take place January 25th.

BIRTHS

Born, to Dr. and Mrs. Louis Kazdan, Richview Avenue, on December 1st, at Mount Sinai Hospital, a daughter, Merle Sandra.

Born, to Mr. and Mrs. Herbert Goldberg (nee Bessie Bluestein) 153 Major Street, on December 4th, at Mount Sinai Hospital, a son.

Born, to Mr. and Mrs. Morris Tepperman, Oxford Street, on December 2nd, at Mount Sinai Hospital, a daughter, Annette Frances.

BAR - MITZVAHS

Rabbi and Mrs. S. Langner, 61 Brunswick Avenue, announce the bar-mitzvah of their son, Israel Sholem, Saturday, December 13th, at 10 a.m. at Kiever Synagogue, Denison Street at Bellevue Avenue. Mlavah Malke (traditional supper) at 9 p.m. at the synagogue.

DEATHS

George Margolius, 1094 College Street, died December 2nd, at the age of seventy-five. He is survived by his wife, Anna; and one son, Mort.

Hebrew University in Jerusalem opened for seventeenth year.

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• TORONTO MEETINGS •

• **Y.M.H.A.:** Ladies Auxiliary entertained Miss Irene Latowsky, a bride-elect, Mrs. I. Geller, aunt of the bride-to-be presented a silver tea service. Mrs. F. Goldman, president, received the guests. Mrs. S. Rosen proposed a toast.

• **Women's Mizrachi Organization:** Deborah Chapter, at the home of Mrs. H. Simon, Brunswick Avenue, elected: Mesdames M. Tanenbaum, M. Solb, M. Kurtz, R. Klagsbrun, F. Goldenberg. Mrs. Ida Siegel gave a talk on the Bible.

• **Mount Sinai Medical and Dental Auxiliaries** will hold a movie preview at Lansdowne and Bloor Streets. Sunday, December 28th at 8:45 p.m., convenor, Mrs. David Eisen, Me. 5233.

• **Beaches Sisterhood** at the home of Mrs. Louis Polakoff, 20 Cavendish Street, discussed the installation supper for December 21st. Next meeting at the home of Mrs. M. Rosen, 220 Kenilworth Avenue, December 17th.

• **Girls 20-21 wanted** for bridge or card club. Call Miss Miriam Roebuck, Me. 6371 after 7 p.m.

• **Girls wanted** for organized social club. Call Miss Sophie Simon, Me. 3287, after 7 p.m.

• **Y.W.H.A.** Victory Committee held a bingo for Chanukah boxes for boys overseas. Misses Doris Guzeck, Rose Cutler, Sadie Platt, Lillian Potash, Helen Mintz, Shirley Mintz, Jennie Rosen, Esther Nixel, Molly Najer, Anne Stone, Sadie Stone, Rose Tinianov, Vivian Schwartz are in the group. Parties were held at the following members' homes; Misses Jennie Rosen, Esther Nixel, Lillian Brown, Molly Cosowitz, Doris Guzeck, Sue Mest, Sally Bloom, Sadie Platt, Belle Sol, Francis Zakon, Vivian Schwartz, Lillian Green, Rose Butler, Jean Hamer, Anne Zimmerman, Bess Grossman. A booth has been set up as a depot for magazines and salvage for war purposes.

NOTICE

In order to insure delivery during the mid-year season when the mails are over-loaded, this paper will go to press a day early for several weeks. Therefore, material for publication in the Review must be in the Montreal and Toronto offices not later than MONDAY, at 5 p.m. for publication in the issues of December 19th, 26th and January 2nd.

News for this column is accepted with the understanding that it is not to appear in daily newspapers before Friday of the same week. Items that do appear in daily papers before the Review goes to press will be omitted.

• **Roumanian Hebrew Ladies Auxiliary:** Eighteenth bazaar was opened by Rabbi A. Kelman. Mrs. L. Hertzman and Mrs. M. Goldberg introduced the speakers. Mrs. M. Siegal, president, spoke, also L. Lieberman and B. Brown, delegates from the Men's Congregation. Mrs. A. Baker is president of Junior Ladies' Auxiliary. Tea room was in charge of Mrs. D. Abrams. Mrs. M. Siegel presiding, arranged for a Chanukah party and meeting with Junior Ladies Auxiliary.

• **Club Geni** entertained at a presentation evening to honor Mrs. Philip Marcus, formerly Miss Gertrude Clayman.

• **Council of Jewish Women** on December 18th will answer the Red Cross apeal for medical aid to Russia by a musicale and subscription tea at the Primrose Club. Music Appreciation Group program will feature Miss Frances James, soprano, and Miss Naomi Yanova, pianist. Tea. Open to public. Mrs. Harold Levi is president.

• **Win The War Club** tea for war work at the home of Mrs. M. Warshavsky, 333 Palmerston Boulevard, December 14th, from 2-9 p.m. has as committee: Mrs. D. Abramovitz and Mrs. H. Lazarescu.

• **Ladies Independent Society** met at the home of Mrs. R. Chousky, 171 Euclid Avenue, Mrs. S. Freeman presided. Rummage Sale, proceeds for war work, was discussed. Election December 17, at 245 College Street. Mrs. S. Devoretsky thanked the hostess.

• **Shaarei Shomayim Congregation** 340 St. Clair Avenue West, Oneg Shabbath Services, Friday, December 12th, at 8:30 p.m., sermon by Rabbi David Monson, "The Inter-American Jewish Conference". Cantor A. Steinberg and choir. Tea hostesses last week were: Mesdames I. Fink, I. Kaplan, H. Litowitch, A. Swartz.

• **Beta Sigma** elected Misses Lillian Applebaum, Adele Abron, Pearl Applebaum, Laya Kortzman, Lillian Seligman, Bertha Tittel, Betty Cuttler. Membership includes Misses Jeanette Bloom, Annette Lockette, Molly Stone, Edith Kendler.

After Years In Nazi Camps, Refugees Find Home In U.S.

The gates of freedom were opened to 134 haggard, undernourished Jewish refugees, all of whom had suffered years of confinement in German concentration camps, when the Portuguese liner Colonial arrived at New York, from Lisbon, via Havana. Two hundred and sixty-three of their companions had disembarked at the Cuban city.

Thirteen of the passengers were between seventy-five and eighty-one years old. This privation, suffering, and the long period of waiting to escape to America, during which their hopes had been dashed half a dozen times, all were forgotten when the ship finally was berthed and they stepped onto the free soil of America.

Many of the passengers were loud in their praise of the Joint Distribution Committee for its help in getting them visas, and in saving them from ticket scalpers in arranging their passage.

Some of the scores of elderly refugees had been held in German concentration camps for years, and later had been confined in other European camps. Mrs. Bertha Lehman, seventy-seven years old, had booked passage on three other ships, but had been unable to leave because her visa had expired each time.

Max Ellen, German-born actor, who arrived with his wife and their son, Max jr., fifteen, told of the suffering endured by 300 Jewish refugees who were expelled from Luxemburg by the Gestapo after the Germans in Luxemburg had sold them false visas for transit through France, Spain and Portugal.

"The prices of the visas varied from $150 to $1,100 each," he said. "We paid, and then learned they were fraudulent." The 300 were put aboard a train, the doors of which were locked as it went through occupied France and Spain. At Villa Formosa on the Portuguese-Spanish border the train doors were kept locked for ten days, Mr. Ellen said. Food and water ran out the last two days of the trip, and the refugees suffered terribly. Through the Joint Distribution Committee and other agencies they were released from the train and valid visas secured.

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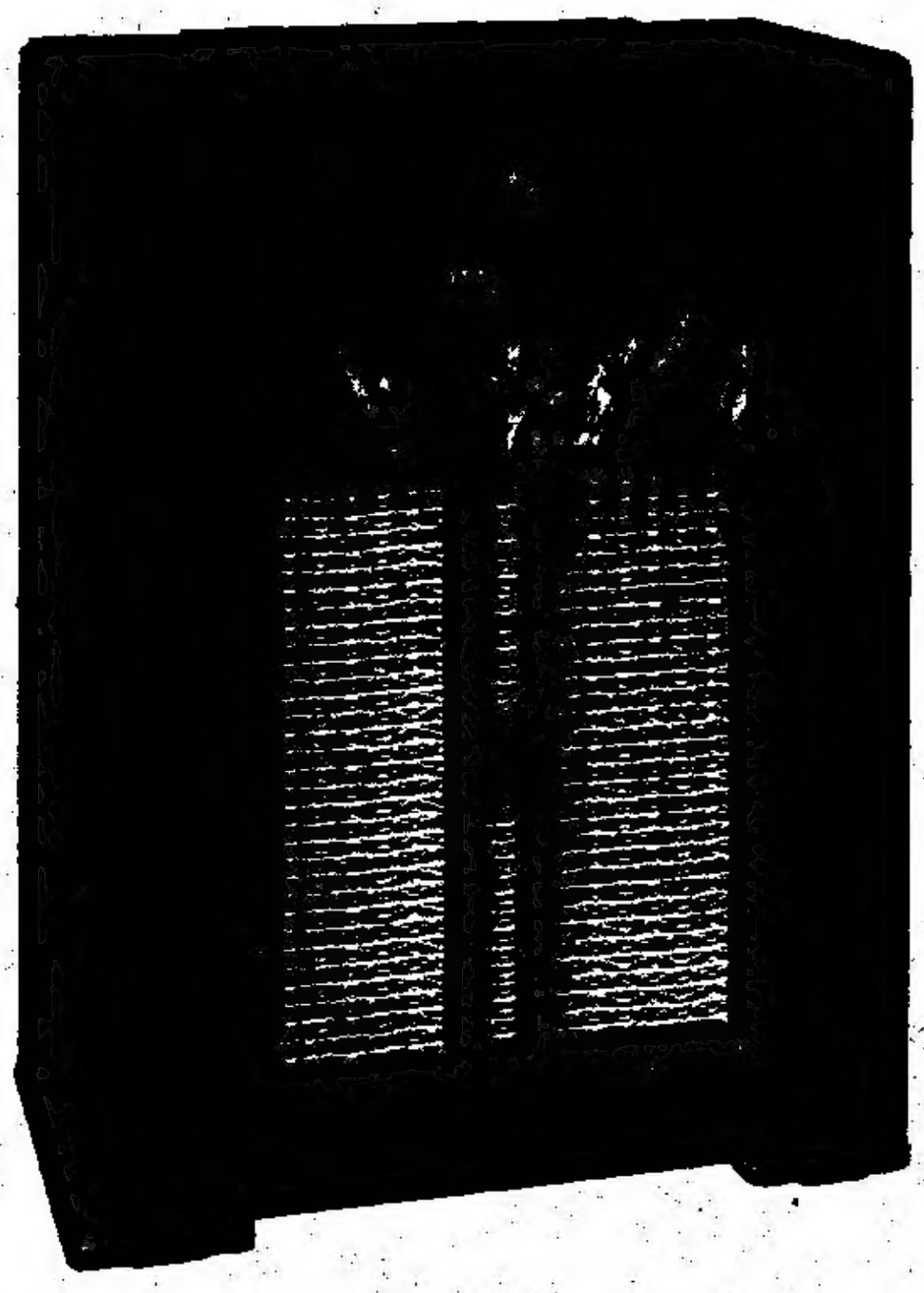

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